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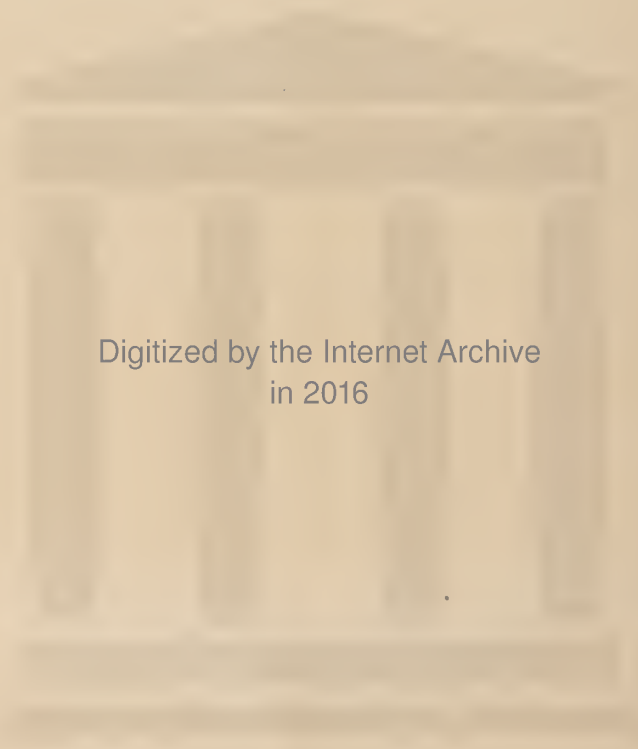
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CHINESE REPOSITORY.

VOL. XX.—MARCH, 1851.—No: 3.

ART. I. *Course of the Chú Kiáng 珠江 or Pearl River.*—Continued from page 110.

THE current in the headwaters of the North River is rapid, indicating the descent of the land towards the south. The banks are generally susceptible of cultivation, and the hills are covered with pines, tallow-trees, bamboos, Camellias, olives, and other trees—some of them wild, others cultivated. When one side of the stream is precipitous, the opposite bank is often flat and arable, and in many places indicates that the country is often overflowed. Barley, rice, tobacco, and cotton, are grown, and many of the people obtain a living by burning charcoal. The country between Nán-hiung and Sháu-chau fú is described as by no means densely peopled, while still it is generally cultivated, and the houses built of brick; proofs of the partial protection the inhabitants receive from the government are seen in the strong towers erected at proper points, to which they retreat with their effects and secure themselves and families against robbers. The geological structure of the banks in this portion of the river is noticed by Dr. Abel, in the following extracts from his journal:—

“During our second day’s progress, the hills which formed the banks of the river exhibited a breccial formation at their base, covered with beds of ferruginous clay, giving to the soil, through a great extent of country, a remarkable redness. Bricks were making of this, in kilns spread over its surface, which came from the furnace of a bluish color. I have found the same effect to be produced on small quantities of it, subjected to the heat of a common stove. Towards evening we occasionally passed rocks in an undecomposed state, that exhibited the same color as the beds of clay. Their strata were sometimes inclined, and had beds of fine gravel interposed between them. On anchoring in the evening, I examined some rocks similar to those by which we had passed, and found that they changed their red color beneath the surface, and became of a bluish gray. When disintegrated,

they formed the clay soil before mentioned. These rocks, which near the surface might be said to be composed of argillaceous sand-stone of a coarse grain, passed lower down into pudding-stone, containing rounded fragments of quartz and decomposed crystals of felspar.

"On the 24th, the country improved in appearance; the rocks which had the day before been uniformly bare, were now clothed with groves of pine. Large rafts of its timber (the *Pinus Massoniana*) were floating down the stream. * * * When the boats anchored in the evening, I again examined the rocks in our neighborhood, and found them composed of red sandstone of a finer grain than those I have before described. One of them was remarkable for a vein of pudding-stone, composed of quartz, pebbles, and a 'fault' of a singular appearance.

"The next morning I rose early, in the hope of viewing some strange shaped rocks seen at a distance the preceding evening, and was not disappointed. The forms of those which now skirted both banks of the river, partaking largely of the usual grotesque characters of mountain scenery in China, were too numerous to admit any detailed description. Much of the singularity of the scenery, however, was occasioned by very rugged rocks contrasting with others of an uninterrupted surface. Limestone rocks, apparently made up of immense masses heaped confusedly together, were often opposed to others of sandstone, rising with an extensive and even front to a great elevation. Occasionally they formed a channel for the river, so winding and narrow, that they seemed to terminate its course.

"Amidst this interesting scenery a marbled rock on the right bank, rising perpendicularly from the surface of the water to the height of two or three hundred feet, particularly arrested my attention. I call it a marbled rock, because its surface was of a fine red color, covered in places with a stalactitic incrustation of a delicate whiteness. I landed at its foot, and found it resting on a breccia formed of fragments of gray compact limestone, of a calcareous red sandstone, and of rounded fragments of quartz, cemented by a fine grained red and white limestone. Many of the fragments of limestone had the same characters as the rocks in the valley of Mei-ling, and were, perhaps, derived from them. The breccia rose only a few feet above the water. The principal mass of rock resting upon it exhibited no stratification, but appeared to be one entire mass of fine-grained flesh-red granular limestone.

"Further down the river we passed other rocks of a breccial character, but having their component parts on so large a scale, that they could be distinguished at a considerable distance. When close to us, many of the fragments appeared to be from forty to sixty feet square, and generally had defined edges and angles: the fragments were of a gray, the connecting medium of a red color. The surfaces of many of these rocks could not have appeared more bare, even, and perpendicular, had they been formed by the hand of art.

"A few miles before we reached Sháu-chau fú, the banks of the river became lower, and resumed the red color arising from disintegrated red sandstone, and were in some places of a blackish hue. This last circumstance

arose from a quantity of coal which we here found rising through the surface. Some pits of coal had been met with by some of the embassy soon after leaving the Po-yang lake, but I had not been well enough to examine them. However, I received sufficient evidences of coal being abundant in the empire, and of various qualities, in the large supplies of it furnished to our boats, and exposed for sale in different cities that we visited. The coal which I saw in the province of Chihli was a species of graphite; that brought to me from the towns on the Yang-tsz' kiang, resembled cannel coal; that observed after passing the Po-yang lake had the characters of kovey coal; that now met with contained much sulphur.

"The last-mentioned coal was used in the manufacture of sulphate of iron, in the neighborhood of Sháu-chau fû. The following process, in its different stages, was witnessed by several gentlemen of the embassy. A quantity of hepatic iron pyrites, in very small pieces, mixed with about an equal quantity of the coal in the same state, being formed into a heap, was covered with a coating of lime-plaster. In a short time great action took place in the mass, accompanied by the extrication of much heat and smoke, and was allowed to go on till it spontaneously ceased. The heap was then broken up and put into water, which was afterwards boiled till considerably reduced in quantity, and was then evaporated in shallow vessels. Very pure crystals of sulphate of iron were obtained at the close of the process."—*Abel*, page 190–195.

The scenery for some leagues after leaving Nánhiung chau is thus described by Sir John Barrow :—

"We sailed for two days in our little barges, through one of the most wild, mountainous, and barren tracts of country that I ever beheld, abounding more in the sublime and horrible, than in the picturesque or the beautiful. The lofty summits of the mountains seemed to touch each other across the river, and, at a distance, it appeared as if we had to sail through an arched cavern. The massy fragments that had fallen down from time to time, and impeded the navigation, were indications that the passage was not altogether free from danger. Five remarkable points of sandstone rock, rising in succession above each other with perpendicular faces, seemed as if they had been hewn out of one solid mountain: they were called *Wú Ma-tau*, or the Five Horses' heads. The mountains at a distance on each side of the river were covered with pines, the nearer hills with coppice wood, in which the *Camellia* prevailed; and in the little glens were clusters of fishermen's huts, surrounded by small plantations of tobacco."—page 594.

The rocks here mentioned are quite celebrated in the passage of this river; they are properly called the Five Pier-heads, (*má-tau* being the term for a pier, ghaut, or jetty, though the two characters mean *horse* and *head*) and are further described by Mr. Ellis :—

"We anchored at sunset ninety li from the city of Nánhiung, within sight of some remarkably abrupt rocks, apparently in the middle of the river: two rise like the pillars of a gateway. Much of this day's scenery, from the

depth of the wood on the hills, was interesting.—Dec. 25th. At eight o'clock we passed the rocks last mentioned, called by the boatmen Chen-tan, or La-shú shan, rising abruptly to the height of two hundred feet from the river; the base, pulling-stone with limestone, or rather marble resting upon it. At ten o'clock we passed an immense tabular rock of red sandstone. The villages in this part of the country are few, and the cultivation proportionately scanty. At half-past eleven, the rocks approached so near as to leave but a narrow channel for the river: a guard-house and village among some fine trees rendered the spot particularly striking. I have often remarked the attention paid by the Chinese to the effect of situation in their buildings and towns. indeed I can scarcely recollect an instance where a point of view has been neglected. At twelve we reached five remarkable rocks, which, from some fancied resemblance, have been called Wú Ma-tau, or Five Horses' heads. Many of the rocks have exhibited an alternation of sandstone and breccia; the masses of the latter of a size to surprise a cabinet geologist."—page 98.

The Wú Má-tau are above five hundred feet in height, and crowned partly with wood. The water is deep near them, and their summits impend over their bases, and shade the stream; the terrified boatmen look up with alarm at the beetling crags, from which a single rock would easily sink their frail vessels. They lie between Chí-hing hien and Sháuchau fú; the former is represented as large and populous, and the fleet of boats anchored near it filled with a bustling population. Many rafts are met in various parts of the North River, on which wooden dwellings are built; in some instances, between thirty and forty huts are seen on a single raft, occupied principally by workers in wood.

Chi-hing is 130 *li*, or about 40 miles from Nánhiung, and about 35 miles above Sháuchau fú, at the junction of the Chíhing kí 始興溪; some 18 miles further down, the Kin kiáng 錦江 comes in from the north. At Sháuchau, the Wú kiáng 武江 joins it from the N.W. and the branches are respectively known there as the East and West rivers. At this important city, reckoned by De Guignes to be nearly half the size of Canton, the small boats used in coming from Nánhiung are exchanged for more commodious ones; this arrangement multiplies their number so greatly that the whole river is covered. The city wall extends along the banks, and the whole place has an air of bustle and prosperity; the stream is crossed by a bridge of boats, and when Lord Amherst stopped at the place, one of them was removed to prevent the gentlemen of his embassy from visiting the city. One or two contrived to enter it, however, and said it did not yield to any town that they had yet seen in the country. On the neighboring hills, and on those further up the river, nine and seven

storied pagodas, small pointed temples of three stories, rudely resembling a Chinese writing pencil, (from whence they are termed *wan peh*, i. e. literary pencils,) and ovens for watch-fires, scattered along the banks, relieve the monotony of the scenery.

Forty miles below Sháuchau fú, is a large village, called Fán-tsí kí, and about the same distance beyond is the town of Ying-teh hien, situated near the junction of the Ung-kiáng 翁江 a stream 80 or 90 miles long, which comes in from the east. Mr. Ellis, who looked upon the country, the people, and the whole journey, more pleasantly than some of his fellow-travelers, thus notices this part of his route:—

“The scene at sunset, on the right, was particularly beautiful, from the depth of the woods, backed by a lofty range of mountains. At half-past seven o’clock, we passed a remarkable rock, standing in the middle of the river; the lanterns of the passing boats just gave sufficient light to mark the rough outline of this and other strangely-shaped rocks. We anchored about eight at Sa-chú-ya, one hundred and eighty li from Sháu-chau fú.

“Dec. 28th.—About eight o’clock we reached Kwán-yin shan, a perpendicular rock from four hundred to five hundred feet in height, with a temple in a fissure of the rock, of two stories, dedicated to Kwányin. The first story is near one hundred feet above the level of the river, and the other forty feet higher: the steps, walls, and larger divisions, are all cut out of the solid rock, which is a compact limestone, dark-colored, and therefore giving a gloomy solemnity to the whole. A few priests are the occupiers of this curious, but miserable dwelling; much frequented by travelers, who make a small offering in return for the incense burned in their name before the idol. A projection of the rock, which formed a roof to the temple, hung in masses, having a stalactical appearance. From examining a specimen on a smaller scale, I am inclined to attribute the peculiar shape entirely to the wearing action of water upon the irregular surface of the rock. The distance was two hundred and twenty li from Sháu-chau fú.”—*Ellis, page 99.*

This singular rock-temple, about fourteen miles north of Yingteh hien, is dedicated to the Goddess of Mercy (as Kwányin is called by foreigners); but if the statement of De Guignes be true that it was constructed during the Táng dynasty, a thousand years since, it must have been originally dedicated to some other idol, as that goddess is of modern origin. It is an object of much veneration among the Chinese, and the priests employ two agents in boats to collect alms for the shrine from the batteaux which pass by; whose crews are not unwilling thus to propitiate a favorable passage. The adaptation of rocky hill-sides to the erection of a temple is a favorite device of Chinese architects, who partly scarp the hill, and partly excavate the rocks, thus forming sometimes exceedingly picturesque positions for

their temples and oratories. The general aspect of this temple is gloomy, and one of the fellow-travelers of Ellis thus notices its appearance :—

“With our imaginations warmed by its beautiful and romantic description by an elegant writer, we were surprised at landing on a broad platform, a few feet above the water, and at ascending by an easy flight of steps to the first division of the temple; an ample cavern, cold, dark, and dismal. A few grinning bonzes, with bare heads and long cloaks, received us at the entrance, and conducted us through the vault up another flight of steps to the second story. Here we again looked round on the bare rock projecting abruptly into a capacious but gloomy apartment. At an opening in its front we looked downwards upon the river from the probable height of one hundred feet. Upwards the view was interrupted by overhanging rocks of a stalactical appearance.

“The Kwan-yin rock is composed of the grayish black transition limestone of Werner, and is remarkable in some parts for its irregular vesicular surface. Some of the hollows were so large that they seemed to have been formed by the falling out of organic remains, but afforded no sufficient evidence of the fact. From the priests I procured some specimens of the overhanging rocks, resembling stalactites, and found them of the same composition as the rock itself.”—*Abel*, page 196.

In this and many other parts of the river, large quarries are observed close to the banks, in which the rock had been cut out in greater or smaller blocks according to the purposes for which the pieces were wanted, whether for paving, for the arches or groins of bridges, or for sepulchral monuments or architraves, and carried away in the boats waiting at the foot. Some of them were neglected, and apparently of great antiquity. One of these quarries near Yingteh hien, occurs in a sugar-loaf hill near the river's bank, worked in such a manner that the stones could easily be lowered into the boats.

About ten miles below Yingteh hien, the North river is greatly increased by the flowing in of the Hwáng kiáng, on whose banks lies the prefect city of Fuh-káng ting. In this portion of its course, the river sides are extremely picturesque, and in some places the scenery approaches to the sublime. One portion of the passage, near the village of Peh-miáu, lying between the towns of Yingteh and Tsingyuen, before the influx of the R. Hwáng, is a gorge caused by the approach of the rocky banks, through which the wind sometimes blows so strongly as to prevent the progress of boats. The sides are lined with groves of bamboo cultivated for supplying boatmen and others with poles. Many ravines adorned with habitations extend back between the hills and wooded slopes, from whence numerous

rivulets flow down and precipitate themselves into the river with some noise, adding to the beauty of this rocky passage. After threading this defile, if he is not wrecked on the rocks awash which obstruct and complicate the channel, the traveler passes out of the hilly part of the province into the plains of the Pearl River; and the "transition from barrenness to fertility, from the sublime to the beautiful, from irregularity to uniformity," renders the scenery very charming. The river below the Hwáng kiáng is about half a mile wide even in dry weather, and the gentle slopes afford facilities for irrigation, as the numerous canals testify which lead off the waters into the fields. This portion of the river is thus described by Mr. Ellis:—

"30th of December.—We left at daylight, with moderate weather. The mountains, after clearing the narrow passage, were less elevated. Bamboos on our right, and but little interest in the scenery. At one o'clock we passed Pa-kiáng-kau, 滘江口 where a small stream fell into the river. The village is pretty, with a military post embowered in woods. A newly-built white-washed cottage reminded me of England, to which indeed all our thoughts begin now to turn. At two, we reached the prettiest scene I have yet seen; the hills were richly, variously, and loftily wooded to the very summit, and the eye in looking up the ravines was lost in the depth of foliage, resembling more Rio Janciro than China. We reached Tsing-yuen lien at five o'clock, and anchored on the opposite bank of the river at an island, with a long sandy flat, as at our former anchorage: beyond it, however, the country was pretty, from the bamboo and other trees forming pleasant shrubberies. It was impossible not to feel gratified with the summer look of the vegetation contrasted with the wintry feel of the wind. This walled town has a large suburb, the houses towards the river built on piles. A large pagoda in front bears the name of the town; it is of nine stories. Our course has wound very much to-day, the river increasing in width and depth; had we not been spoiled by the mighty Yang-tsz' kiáng, we should now call it a respectable stream. Peasantry continue to be civil in their behavior. To Canton two hundred and ninety li. The principal Mandarin of the city visited Kwang in an extremely handsome guard-boat, with a comfortable cabin in the centre; the frames of the windows were gilt, and the stern decorated with flags and ensigns of office. These boats are the best adapted to their object that I have seen in China; the appearance of the men uniformly dressed, and of their arms in good order, really looks like efficiency: some carry one or two small guns.

"Dec. 31st.—The river still increases in breadth. Near the banks, particularly on our right, there are for the most part sandy flats, marking its more extended bed. The villages are few, and the single large building in most of them is either a warehouse or a magazine of rice.—Eleven o'clock. The river was divided by an island.—Twelve o'clock. We passed a village, situated on a bluff point, prettily wooded. At half-past two we reached Lau-pú-sz', where a large corn and cattle market was holding; there was also

a temple here, to which the boatmen seemed to attach importance. Soon after sunset we reached San-shwui hien, a walled town, taking its name from its situation at the junction of three rivers. From the number of lights it seemed of considerable extent. Here we anchored for a few minutes, and then proceeded, the kin-chai having determined to travel all night to secure the crossing of some shallows, only passable at high water."—*Ellis*, p. 100.

At Sánshwui hien, 60 miles from Canton, the North River enters the West River; the level character of the country facilitates the formation of many channels, some of them natural, and several artificial, through which their waters find their way to the ocean. That portion of the stream which runs between Shihmun 石門, about fourteen miles west of Canton, and the Bogue, is alone called the Chú Kiáng, 珠江 or Pearl River; but this name is hardly known by the common people over a few miles, for a fork at the head of every island, or the entrance of a new rivulet, gives a particular name to the reach or the branch then entered upon. The common route between Canton and Sánshwui is by way of Fuhshín, and in dry weather the channel in some parts is so shallow as to be impassable for large boats. The direct length of the main trunk of the West River from its rise in Yunnán to the embouchure at the Bogue is not much less than seven hundred miles, and if its windings are included, the course would probably exceed nine hundred. All the country between Sánshwui and the ocean, a distance of 120 miles, and reaching from Tungkwán hien on the east side to Sinning hien on the west, or sixty miles in breadth, including the greatest part of the districts of Nánhái, Pwányü, Shunteh and Hiángshán, is little else than one great delta of islands. Probably not one quarter of the waters brought down by the West and North rivers make their exit through the Bogue.

Just west of Canton city, a small stream, not more than a hundred miles in length, comes in from the north, which leads up to Tsung-hwá hien, a district adjoining Nánhái, and whose waters are extensively used for irrigating the lowlands. It is called Yáng-tsun kiáng 楊邨江, and is divided into two branches above the town of Tsunghwá, the Lingshán shwui 靈山水 and the Táng shwui 湯水; they are mere rivulets. This river was ascended as far as Ní-ching by the British troops under Sir Hugh Gough in 1841, when the city of Canton was surrounded. Its further course can be seen from the top of the White Cloud hills near the city, winding its way through the fertile plain. The region of country between this stream and the North River as far north as Yingteh hien, is now the scene of conflict between the government troops and bands of insurgents.

The Pearl river receives the Tung kiáng 東江 or East R., its last tributary, a few miles east of First Bar, and not many miles from Shih-lung 石龍, a large mart and manufacturing place where the trade and produce of the eastern half of the province centre. The East River is about the same size as the North River. It takes its rise in the southeastern districts of Kiángsí, and drains the eastern acclivities of the spur of hills which under various names extends from the Mei-ling southwesterly to the districts of Tsingyuen and Tsunghwá, north of Canton. The eastern watershed of the basin of this river is a continuation of the Bohea hills, which here divide the departments of Hwuichau and Kiá-ying, and furnish large quantities of tea of an inferior sort. The two principal branches of the East River unite at Hoyuen hien, about a hundred miles above Shihlung. The main and eastern branch takes its rise in Kiángsí, and has three tributaries; the easternmost called the Sin-tú kiáng 尋都江, the central called the Tung kiáng 東江, and the western and largest, which runs by Hoping (or Woping 和平 as it is better known at Canton, from the teas produced there), called Lí kí 利溪; these unite about 12 miles above Lungchuen hien, to form the East River. At Lungchuen, the road eastward over the mountains to Kiiying chau passes Láu-lung sz' 老龍司 to the Lán kwán 藍關 or Blue Pass, which is occasionally blocked up with snow, though only in lat. 24°. The course thence to Hoyuen, runs about fifty miles between hills of moderate height, and the stream is navigable for large boats. At Hoyuen, the western branch, called Sin-fung kiáng 新豐江, joins the main trunk, opening communication with Lien-ping chau, and Ching-ning hien, both of them towns of some note. The Mei-ling range in the region near Chángning is called Fan-shwui ling, 分水嶺 or the Water-shed Range.

From Hoyuen, a southwest course of about ninety miles brings the traveler first to the large city of Hwuichau fú, and then to the town of Pohlo hien 博羅縣, from whence a westerly passage of seventy miles carries him to Shihlung. Just east of Hwuichau fú, a small stream flows in from the south, and near the mouth, ten miles east of Tungkwán, a large tributary, called Yen-tsun ho 鹽村河 or Salt-village R., comes in from Lungmun hien. This stream is 120 miles long, and runs on the west side of the celebrated Lo-fau shán 羅浮山, where the numerous temples and beautiful scenery attract great numbers of travelers and devotees. The trade between Shihlung and Canton principally consists of sugar, oil, pulse, rice, &c.

The bay which receives the waters of the streams here briefly described, and of several smaller tributaries which flow in on the eastern and western shores, is usually called Lintin bay, from the name of the island Lintin 伶仃 lying east of Cumsing-moon anchorage. The large islands of Honan, Lantao, Hiángshán, Ladrones, Lema, Montanha, Dane's Island, and several others not recognized as islands by the Chinese, so fill up its bosom that its character as a bay is lost, and assumes that of a delta, through which the channels of the river find their way seaward. The leading features of the region have been described in Vol. III, page 87, and Vol. XVII, page 424, to which we refer the reader. In general, it is highly cultivated, and a trip to Macao by way of Hiángshán in the summer season gives the traveler a high idea of the fertility and resources of this part of the province.

The total area of the basin of the Pearl River is about 140,000 square miles, including the minor valleys of the East River, and of those streams which fall into the delta near the ocean. Most of this extensive region, equal in surface to the United Kingdom and Denmark together, and larger than the islands of Sumatra or Luçon, is mountainous and rough. All of the large cities in it are situated in the bottom lands, and we hence should judge were accessible by boats. Small steamers could probably ascend over 500 miles to Sz'-ching fú and Sz'ngán in the west of Kwángsí, to Sháuchau fú or beyond it on the North River, and to Lungchuen hien on the East River; and we hope the day is now not very distant when these natural facilities will thus be availed of, and an accurate knowledge of this part of the country be obtained.

ART. II. *Extracts from histories and fables to which allusions are commonly made in Chinese literary works.* Translated from the *Arte China* of P. Gonçalves by DR. BOWRING.—Continued from page 105.

43. Wú, Wú Yuen 吳伍員 The runaway general, son of a minister. The king being engaged in his seraglio, and neglectful of his duty, was reproved by his minister, whom he slew in consequence; and as the king wished also to sacrifice the general, he fled. When very hungry, he met a girl carrying food to her mother in the field,

and having partaken of it sparingly, she asked him to eat more, saying he exhibited not only hunger but disquietude; so, supposing her acquainted with his proceedings, he killed her and departed. He reached a river, and was conveyed over by a fisherman, to whom he said, "If any one come after me, say not that I have passed." "Well!" said the fisherman, "and for greater safety, I will drown myself;" and thereupon threw himself into the water, while the general continued his journey. Wú Yuen, having gathered together a foreign army, returned to fight the wicked king, who having died, he caused to be taken out of his grave, and three hundred stripes given to his corpse. The country was in the greatest consternation, and the office of minister was promised to whomsoever would repulse the enemy; which being known to the son of the fisherman, he came with the oar of the boat in which the general had passed over, and showing it to him said, "For the sake of my father drowned on thy account, I will free thee with this oar from thy enemies; then cease from war." The general was so moved with these words, that he returned to the kingdom from whence he came, and being sentenced as having acted for private instead of the public interests, he was executed, and the fisherman's son obtained the promised reward.

44. *Sung jín* 宋人 The standing corn man of Sung. He was angry because his corn did not grow, so he went and pulled up the stalks that the corn might look higher, and returning home, said to his family, "I am very weary, but I have done what nobody else could do; I have made my corn to grow by dragging up the roots." When his son heard this, he thought that the corn would be dried up the following day, and so it was.

45. *Liáu-sí, Hiáng Toh* 遼西頂橐 The questioner of Confucius from Kwán-tung. Knowing that the philosopher in his excursions visited Kwán-tung, he determined to try his talent; so he built a wall in a narrow pass through which Confucius had to come. Arrived in his carriage, he ordered the wall to be thrown down, that his carriage might get on. Hiáng Toh said to him, "Carriages give way to walls, and not walls to carriages." Confucius invited him to become his disciple, and he answered, "I have parents and brothers to take care of;" adding, "As you are a saint, you must know how many stars are in heaven." Confucius replied, "Ask about things of earth, not of heaven." He asked then, "How many houses are there in the world?" "Ask what can be answered," said the philosopher. "How many hairs are in your eyebrows?" To which he replied not, but turned away.—See Vol. X, p. 615.

46. *Tsin, Kàn Lo* 秦甘羅 The boy minister (B. C. 260). He was so eloquent, that he was made a minister at twelve years of age by the emperor, but his fortune was as brief as it was extraordinary, for he died at the age of fifteen.

47. *Pien Tsoh* 扁鵲 The transparent belly. The discovery of medicinal herbs having been made, their application was not understood; but he, having a belly transparent as glass, ate the different drugs, and as he observed their effects, so he learnt their virtues.

48. *Cháu Kán* 趙高 The powerful cruel one. He was a general of the house of 'Tsin (B.C. 209), and aspired to the sovereignty. Going a hunting to tempt the genii, he said to the Emperor that the beast in sight was a horse, it being really a stag; and the emperor from fear assented. Of the followers, some agreed with, and others dissented from the general, and these last he afterwards caused to be slain as disaffected to his party.

49. *Tsau jin* 奏人 The stag-dreamer (B C. 210). He dreamt that in a certain road he fell in with a dead stag, which he covered with plantain-leaves, in order that he might remove the body when no one should be present. Remembering his dream he fancied it might be a reality, so he went to the place, and found a dead stag, which he was about to carry away, when a man came and disputed his right as the first finder and concealer. The quarrel was referred to the magistrate, who for want of other evidence was about to give to each a half of the stag, when a third party appeared claiming it as his own. Then the judge ordered the stag to be divided into three parts, and thus was foretold the ruin and destruction of the house of 'Tsin.

50. *Tsú, Kính Yuen* 楚屈原 The martyr minister. He constantly reprimanded his sovereign for not reforming his misconduct; the king grew angry, and banished him as a functionary to Húkwáng, but notwithstanding he still fulfilled his ancient duty, though it was of no avail, in consequence of the concubines, who told the king that he was acting contemptuously, and that while ministers had concubines for their amusement they were not to be denied to a king. At last, he wrote to the king, that as he did not reform, he had determined to destroy himself that he might not witness the ruin of the kingdom; and so he did, throwing himself into the Mih-lo River 汨羅 so that nobody should know it. But the king felt his errors, and the day was announced when the martyr was drowned, on the anniversary of which the boatmen come out in their boats in quest of his spirit, descending the river in its pursuit: and to this day, the same ceremonies

are observed, and in every river boats and canoes, called Dragon boats, appear on the fifth day of the fifth month.—See Vol. XI, page 436.

51. *Pien Ho* 卞和 Author of the seal. Ascending the King shán 荆山 (a lofty peak situated near Siáng-yáng fú in Húpeh), he saw an eagle upon a stone, and supposing it concealed a precious stone, he conveyed it to the emperor, who taking it as an insult, ordered his toes to be cut off. Pien Ho again returned to the mountain, replaced the stone, and again the eagle perched upon it. He took it second time to the emperor, who ordered his fingers to be cut off. Again he returned, again he found the eagle on the stone, and again he conveyed it to the palace. The emperor broke the stone in his anger, and a precious stone was found within, which was also broken, and engraved letters were discovered which served as models, one half to make the imperial seal, the emblem of the empire instead of the tripod which was used before, the other half for the seal of the principal astronomer, which is still employed. But as heaven would not confide the imperial seal to foreigners, it was sunk in the depths of the sea with the emperor Tá-ping, when the Mongols of the Yuen dynasty entered, and now a seal of gold is employed.

52. *Láu Lái-tsz'* 老萊子 The old son. Being seventy years of age, as his parents were living, he did not encourage his beard, but dressed himself in variegated garments, and like a child sported in the presence of his parents for their diversion. Being called a fool, he answered that he had only acted properly for his parents' sake, and his name is marked among the twenty-four sons distinguished for their obedience.—See Vol. VI., page 133.

53. *Chung Tsz'-ki* 鐘子期 The listener to music. As he went to cut wood in the hills, he heard a boatman *Peh Yá* 伯牙 playing on the harpsichord, and came down to listen. On arriving, he said, "You play, but your heart is wandering among the hills." When he played another tune, he said, "You play, but your heart is wandering over the seas" (showing inattention). The boatman, struck with his cleverness, gave him money to enable him to study; afterwards going to visit him, he found he was dead, upon which he broke his harpsichord, there being no one in the world able to understand his music.

54. *Hán-tsz'* 韓子 The rabbit man. Seeing a rabbit flying from his pursuers, which blindly ran against a tree, and being stunned was easily caught by Hán-tsz' who was near, he expecting a

similar fortune remained there days and days for another (rabbit) to come, but waited in vain.—See Vol. VII., page 325.

55. *Tsú jin* 楚人 The stupid fencer. A man of Tsú (now Hú-kwáng) playing in a boat with his sword, it fell into the water, and looking from the boat into the place which it fell, wrote, "Here fell the sword." When anchored in the port of destination, he sent his servants back to find the sword in the place indicated by the writing. (Willful stupidity.)

56. *Chau Lien, Po* 趙廉頗 The repentant general. Being envious of a minister, who with less merit had higher rank, he endeavored on several occasions to take away the minister's life, whose friends complaining of his misconduct, he answered them, "Our neighbors will respect us for this; if I sacrificed him, I should sacrifice the kingdom." When the sentence was reported to the general, he was so moved that he tied his hands upon thorns to his sides, went to confess his fault to the minister, and peace was made between them.

57. *Lin Siáng-jú* 閻相如 The famous general of the Chau kingdom. He was sent to the kingdom of Tsin, as bearer of a scallop shell made of a precious stone, the purchase of five provinces which that king had promised to cede. When the king had arrived, and the shell was delivered, he hesitated about the bargain, though he was struck with the beauty of the stone, upon which the general said, "You admire its beauty, why don't you observe its defects;" and seizing the stone as if to show them, retreated to a pillar in such a rage that his cap flew into the air, and he said, "If you do not deliver the provinces, I break this stone in pieces; [know that] we have not only precious stones, but precious men, whose rage takes off their caps, which is not the case with yours." Hearing this, the king said that he should return to his hotel, and he would direct the provinces to be delivered, but he doubting this, carried back the scallop shell to the kingdom. The king knew this, but allowed him to depart.

58. *Máu Sui* 毛遂 The despised adjutant. The general of Tsú desiring to go with nineteen knights in order to persuade the king of Tsú to make war upon Tsin in Shánsi, one being wanting, his adjutant Máu Sui offered himself to complete the number; but the general said to him, "You have been with me three years, and I do not yet know your name; you are like the awl in the sack that never stood upright;" meaning, You will never be distinguished. He answered, "Take me with you, I will not damage the affair." When they arrived, and proposed the matter to the king, he refused his consent, upon which the adjutant, raising his sword, said, "Art thou safe

because thou hast given a measure of land to 'Tsin? He will require two—three—then the whole kingdom will alone satisfy his ambition. Art thou not ashamed of the humiliations through which thou hast passed, and hast yet to pass? Thou, and not we, oughtest to take up the war." The king hearing this, assented; the league was established, and 'Tsin was beaten. Then he (the adjutant) turned round upon the others, saying, "I see you are but ordinary men, with no extraordinary cleverness."

59. *Sú Tsin* 蘇秦 The self-pricking student, intriguing. He offered himself to the king of 'Tsin, (from whose family came the famous emperor Tsin Chí Hwáng tí,) to aid him in conquering the neighboring kingdom; but the king refused, saying, he was not wanted; yet all respected his superiority. Returning home, and finding himself despised by his wife, mother, and sister-in-law, on account of his poverty, he gave himself up to study; and when he nodded from sleepiness, punished himself by pricking his body with the awl used in book-binding. After three years of study, he went to the kingdom of 'Tsáu, when the fame of his talents spread through five kingdoms, and he had the honor of being minister in all of them, and uniting them against the kingdom of 'Tsin, which was conquered. Passing one day near his house, he did not enter, but the women of his family coming out to compliment him, he said to them, "Why do you honor me now, who despised me before?" "Because thou art great and rich," they answered; and he sighing said, "How hard to live in this world without power, dignity, riches, and nobility!" and went his way. When he died, each of the six kingdoms tried to get possession of his body; and there was no way of settling the matter, but by dividing it into six parts.

60. *Yueh Wáng, Kau-tsien* 越王勾踐 The zealous son Kau-tsien, king of Yueh in Chehkiáng. His father having been made prisoner, and degraded to the employment of a table servant, he lay down on hard wood, ate the gall of animals, and in his audiences required all his visitors to say on leaving, "Remember thy imprisoned father." Having occupied ten years in preparing a [sufficient] army, he released him.

61. *Sí Shí* 西施 The beautiful. She became a queen, while her foster sisters remained in tranquil obscurity. Desiring to give variety to her beauty, she accustomed herself to wrinkle her brow as if she were suffering pain, and she seemed more lovely when she excited sympathy. Her foster sisters imitating her, only looked the uglier. The clever minister Fán tá-fú 范大夫 knowing that through her

the king would lose his kingdom, and aspiring to her favor, gave up his post, and engaged successfully in trade; when the rebellion he had foreseen broke out, he sought SÍ SHÍ and lived with her, courting her while embarked on the six lakes. Others say she was burnt to death during the rebellion. [Her name often occurs in Chinese proverbs, as in the following.

情人眼內出西施

"In the eyes of the lover, (the beloved) is beautiful as SÍ SHÍ."

嫖母有所美西施有所醜

"Even Mú-mú (an ugly concubine of Hwángtí's) has some beauty, and SÍ SHÍ has some defects."]

62. *Chen kwoh*; *Wú-ming shí* 戰國無名氏 The nameless boatman. Anchoring always under the window of a maiden, he became enamored of her. After some time she died, and being opened a heart of iron was found with a painting of the boat, the window, and the two lovers. This wonder being shown to the boatman, he turned to ashes. This event happened during the time of the *chen kwoh*, or contending states, about B.C. 350.

63. *Tsú, sui yuh-tau* 楚碎玉斗 Breaking the jasper cylinder; parting company. While two kings were discussing a treaty of alliance, the general of one of them made a movement with his troops which led the other to mistrust him, and say, "This is a matter which ought to be treated confidentially and without ceremony; I must go out for a necessary purpose." So changing his clothes, he passed through the guard, and sent a jasper cylinder to this general, thanking him for having allowed him to escape. The exasperated general took it to the king, and broke the jasper in his presence, not being willing to serve the king by whose fault the other had escaped.

64. *Yü Ki* 虞姬 The beautiful suicide, one of the four women distinguished for beauty. She was queen of the kingdom of Tsú 楚 now Húkwáng; seeing that her husband Híng Yü 項羽 on her account, did not go out to the camp, but was with great peril to himself, surrounded by the enemy, she cut her throat. This king had great prowess and talent, and to ascertain the strength of his officers, he made a cock of iron weighing 800 pounds, and had 8000 officers who could lift it. He went to the wars carrying on the pommel of his saddle the head of the lady whom he had loved so ardently, but having in a retreat to pass the river Wú kiáng 烏江 or Black River, the horse seeing in the water the figure of a human head, refused to

go on, and Híáng Yü was obliged to cut his own throat, in order to avoid falling alive into the hands of the enemy. A temple was raised to his memory, which the boatmen visit in order to avoid the loss of their boats. [The Black River is a large tributary of the Yángtsz', kiáng, which rises in the central districts of Kweichau, and after a course of more than two hundred miles, joins that river at F'au chau in Sz'chuen.]

65. *Hán; Hín Sín* 漢韓信 The humbled student. He was poor but clever, and found himself obliged for awhile to accept the assistance of a female dyer (or 漂母), but being desirous of absenting himself in order to mend his fortunes, she permitted him on condition that he should pass between her legs. Having submitted himself to this humiliation, he went to seek employment from king Híáng Yü mentioned above, but not being able to lift the iron cock, he was excluded; he was afterwards employed by the house of Hán 漢 to the great delight of prime his minister, and conquered Híáng Yü.

66. *Cháng Liáng* 張良 The patriarch astrologer. When young, he met with an old man named Hwáng Shih-kung 黃石公, who being seated let fall his shoe three times, and asking Cháng Liáng to pick it up, which he did, judged that he would be faithful and worthy of having the astrological books communicated to him. After this, he served as minister to Hán aiding him to obtain the empire. At this period a grandee was endeavoring to persuade the Emperor at dinner that he should restore the kingdom of Lú to its splendor, and he spoke of writing by torches so as to be understood without being heard. Having convinced the emperor, he sent for his minister Cháng Liáng, and asked for his seal; who guessing his object asked for the torches of the emperor, spoke of the same mode of writing, and induced him *not* to re-establish the Lú kingdom—thus conquering the grandee with own weapons (i. e. *tsié chú*, 借箸 borrowing his chopsticks). The emperor fearing his talents, and desirous to kill him, he fled to the mountains and lived on a certain vermilion medicine *pí kinh tân* 辟穀丹 instead of grain. He there taught astrology to his son, the knowledge of which spread. One of his descendants has, as astrologer, the honors of a viceroy, and is consulted on critical occasions. His mansion is on the mountain Lung-fü shán 龍虎山 in Kiángsí, a high peak in the district of Kweikí in the department of Kwángsin fú, on the south bank of the Ngán-jin river, about eighty miles southeast of Poyáng lake. It is supposed that all spirits are subject to the chief astrologer. He is the protector of the sect of T'au or Rationalists.

67. *Kwái Tung* 蒯通 The firm officer. Kwái Tung being one of the grandees of a petty king, recommended him, when the emperor was dying, to fortify himself against the new monarch, knowing that he would be jealous of him; he could obtain no attention to his council, and when the emperor was dead, this king was called to do homage at the instigation of the empress-mother, and being conducted to her palace, was there secretly hanged. While dying, he said, "I have fallen into the cruel hands of a woman because I would not listen to the councils of my Kwái Tung." He was consequently called the Firm Statesman, and being asked why he advised his master to rebel, answered, "To avoid that happening to him which has happened, and my being brought here a captive." This being regarded by the new emperor as a mark of fidelity to his old master, he gave him employment, expecting from him the same good conduct.

68. *Yung Chí* 雍齒 The discontented one of the conqueror Hán. He and others seeing that the emperor did not promote them as rapidly as they wished, were about to rebel. The monarch consulted his minister as to what he ought to do, who said, "Promote the worst among them;" and as this was Yung Chí, he was promoted, and the rebellion ceased.

69. *Chú Mái-chin* 朱買臣 The repudiated husband (B. C. 135). He was a woodman, but so diligent that he studied even while collecting wood. His wife rendered impatient by his poverty, abandoned him and sought another husband; but the sovereign having heard of the virtues of Chú Mái-chin raised him to the highest dignities. When his wife came with her husband asking alms, he put them both in to his state chair to convey them home, but he would not receive her back as she intreated.

70. *Wú tí* 武帝 The chameleon. The emperor Wú of the house of Hán (B. C. 140), was the first worshipper of Budha in China, and finding nobody willing to be priests in the temples he erected, he gave liberty to become so to various felons condemned to death. He ordered a turret of 20 fathoms to be erected, and upon it he placed a statue of bronze with a basin in its hand to receive the dews which the Great Bear deposited at midnight for him to drink. He mounted the turret to watch the rising of the sun and moon, in order to absorb their influences and thus prolong his life; but hoping to exist by these means alone, and having remained in the turret seven days without food, he died there. When the following dynasty usurped the throne, its sovereign ordered the tower to be thrown down, and the statue wept.

71. *Yáng Chín* 楊震 The pure magistrate of Shánsí. A king wishing to corrupt him, came by night offering him money. He refused it, saying "If it is known, my reputation will be lost." The king answered, that as he came by night nobody would know it. He replied, "Heaven and earth would know it, and you and I; so that four would know it."

72. *Sz'má Siáng-jü* 司馬相如 The compassionate musician. In pity for women, his garments were always spotted with tears. As he was one day playing the song called 'Females attract males,' he was heard and understood by Choh Wan-kiun 卓文君 who was a widow, and they were married; but were so poor, that they pledged their clothes for meat and drink, their mutual pleasures preventing them from work. Siáng-jü at last obtained office, and as his wife was covered with gray hairs, he wished to take a concubine; on hearing this she said, "When I married, I expected to find a man of my own heart, and not to be separated when our hairs turned gray."

73. *Sü Wú* 蘇武 The lost general. Having pursued the enemy to a great distance towards the northeast, he lost his army, and not knowing where to go on its dispersion, he was obliged to become a shepherd. In the meanwhile the emperor killed a goose, which held in its foot a letter, in which the general mentioned where he was, and that he could not get away. On this the monarch requested the king of that country to allow the general to return to China; he agreed, and wondering said, "How is it that the king of China knows more of what is passing in my kingdom than I know myself? I did not know there was a Chinese in it." The ambassador then told him how the matter was known, and he said, "Let him be off, or he will write about all that is passing in my kingdom."

74. *Yen Tsz'-ling* 嚴子陵 The extolled friend. While Kwáng-wú of Hán was a private person, he was an intimate friend of Yen, and when he was made emperor called him to the palace. One night while they were sleeping together, the feet of Yen got upon the emperor's breast, and he saw a grandee, and the wandering adverse star. In the morning, Yen told him that he seemed in danger, when the emperor asked, "Why?" He elevated Yen to the highest offices, and the kingdom flourished; the emperor in acknowledgment to him said, "The happiness of the kingdom is due to the talents of Yen;" who answered, "and their development to the ability of Kwáng-wú." (A D. 25.)

75. *Sung Hwang* 宋弘 The faithful husband. There was a widowed princess whose father knew she wished to marry again, and asked her what public man she would choose for her husband. She answered, "the chief judge Sung;" but when her wishes were communicated to him, he answered, "My wife and I have borne poverty together, and it is not just that my elevation should degrade her to the position of a concubine; nor is it proper that a princess should be beneath her."

76. *Peh Yü* 伯俞 The respectful son. His mother frequently beat him with a stick, and he lay down [to receive the blows], smiling when she struck him. On one occasion, he began to weep, and was reproved for his disobedience, when he said, "I do not weep because he blows are heavy, but because they are lighter than usual; for I see my mother's strength fails."

77. *Páu Siuen* 鮑宣 The happy husband. Being a poor student, his rich master offered him a daughter, whom he accepted with considerable fear lest she would not submit to his poverty; which when she heard, without waiting for a sedan she went to his house on foot, threw off her costly garments, used thorns for hair-pins, and submitted to the meanest offices to serve her parents-in-law.

78. *Páng Chung* 彭寵 The undeceived commissary. Having been rewarded for the transport of provisions during the time of war, he displayed the same diligence in conveying them to the court in time of peace, expecting a similar reward. A friend observing this, told him a story: "In Corea, pigs are generally black, but a white one having been born, the king thought it a variety sufficiently remarkable to be offered to the emperor of China; so he sent ambassadors to present the white pig, and other gifts. When the ambassadors reached Peking, they saw so many white pigs that they thought it would be ridiculous to appear with theirs, so they hid him. If the cap suit thee, wear it."

79. *Cháu Lí* 趙禮 Promise kept to a robber. Being attacked by bandits, he was condemned to death; but he asked leave first to take food to his mother, who lived in the neighborhood. On reaching home, he told his elder brother what had happened, who went out to meet the robbers, telling them that his brother was wanted to serve their mother; soon the other arrived, and said that as the misfortune had befallen him, he, and not his elder brother, ought to die. The robbers moved by so much virtue, liberated both.

80. *Lín Hiang* 劉向 The corrector of writings. Being president of the imperial academy, and charged with the correction of

writings, an old man came at night hours, and wished to see his work ; as there was no light kindled, the old man blew upon his staff, which immediately lighted. The academician, much surprised, asked him who he was. He said his name was Tái Yueh 太乙 (he who divided the heaven from the earth), and when he was gone the academician easily completed the business on which he was engaged.

81. *Mang-cháng* 孟嘗 The pearl magistrate. His predecessor being a district magistrate near the river in Hoh-pú 合浦 in the southwestern part of Kwángtung, and covetous of pearls, the mothers fled to Tungking; but when Mang-cháng arrived, they returned, as if to offer themselves to him.

See
好迷傳

82. *Chin Shih* 陳實 The warned man. A thief having entered his house, suspended himself on a beam that he might not be seen. He was observed however, by Chin Shih, who calling his son said, "There is a warning for thee; do not thou act so." And calling down the thief, he gave him two pieces of silk, because he had served as a warning to his son.

83. *Chin Fán* 陳蕃 The magistrate of the suspended couch. There being but one wise man in the city, he only received his (the wise man's) visits, and then he ordered the couch to be lowered from the place where it was generally suspended, that the sage might sit down.

84. *Cháng Kien* 張騫 The navigator. Having traveled in all directions, and brought to China many foreign plants, and among them the western spinach, he discovered the end of the celestial ocean where the cross of the south is seen, and never returned thence; but as there fell down from the river of heaven a skulling oar, and nobody knew what it was, a spirit descended to declare that it was the oar of the navigator, and that the rest of his ship would fall down as it decayed. In allusion to this an inscription is often placed over cabins, "The sea is full of propitious stars."

85. *Cháng Sháng* 張敞 The well married man. His wife was combing his hair while he pursued his studies, and observing that her eye-brows were not perfect, he arranged them with the hair-pencil he held in his hand, supplying their defects with the ink.

86. *Siau Tsing* 蕭靜 The restored to boyhood. Being aged, he took again to eating sesame (food of children), and became a youth again. People wondered, and asked him how it was; he answered, that he knew not; but when his food was examined, it was discovered that he only ate sesame, which was the cause of the transformation.

87. *Kwán Ning, Wá Hin* 官寧華歆 The dissimilar fellow-students. Two students were companions in bed and board. One night, while working in the kitchen-garden, Kwán Ning dug up a bar of gold to which he paid no attention, but Wá Hin took possession of it, and was reproved for his covetousness. An officer passing in great state before the door, during their studies, Wá Hin went out to see him pass, upon which his companion cut their sleeping-mat in two, not choosing to be the intimate friend of a person whose habits were so unlike his own.

88. *Wá To* 華陀 The skull surgeon. This was a famous surgeon who cut out venomous wounds, opened bodies to cure diseases of the intestines, &c. Being called in by a minister who had a headache, he promised to cure him, but for that purpose his skull must be opened, and his brains washed. Filled with indignation at the proposal, the minister ordered him to be imprisoned; being well treated by the jailer, and knowing that he had been condemned to death, he delivered to the keeper his books and the secrets of his art. When Wá To had been executed, the jailer gave up his office, pretending that he was going home to study his books which he had sent to his house. On reaching home, he was surprised to find his wife burning his inheritance, of which only a few leaves escaped, containing instructions for gelding animals. When he inquired of his wife the reason for her behavior, she said, "That you might not follow the surgeon to the scaffold, as you wished to follow him in his profession." Wá To is now worshiped as the patron of doctors.

89. *Ni Hang* 彌衡 The intrepid man. When a favorite minister wished to employ him, he answered, "If you wish to advance me, it is not for your own service, but that of the king." Displeased with the language, the minister ordered him to beat the audience drum, because that was in the king's service; he promptly obeyed, but did so with his person naked. The minister reprimanded him for his indecency, when he replied, "My body is as pure and perfect as when my mother bore it, and can cause no disgust to others, nor shame to me; but then, I know not how thou canst show thyself with a heart as corrupted as thine." On hearing this, the minister being advised to kill him, dared not on account of the esteem in which he was held for his uprightness, and so transferred him to a general. On his arrival, the general did not rise up to receive him; he wept, and being asked the cause of his weeping, said, "I have been deceived; I have been visiting a dead body." The general asked, "How?" He an-

swered, "A dead body is that which does not rise." Exasperated by this language, the general ordered him to be killed.

90. *Hien huán* 嚙環 To carry bracelets in the mouth; to recompense. A man called Yáng Pú (the father of Yáng Chin, No. 71), going over a field, met with a bird that was destroying another, and coming up, took the weaker bird home, and healed it in a hundred days. In gratitude for this kindness, the bird took flight, and returned not, till one day it brought four bracelets in its mouth, after which it came back no more.

91. *Cháu Kiun* 昭君 The musical concubine, (B.C. 32.) When the barbarians entered Tán-yú from the west to attack China, affairs being almost hopeless, peace was made on the condition that a princess should be given them in marriage; but to elude this condition the emperor ordered Wú Yen-shau 巫延壽 to paint the portraits of all the concubines in order to deliver the ugliest, for which he should be duly recompensed. When he came to paint the pretty Cháu Kiun, he did it carelessly, expecting nothing from her. When the pictures were presented, Chan Kiun being deemed the ugliest was delivered to the barbarians. She went playing on her guitar, in which she was dexterous. On reaching the frontier, the wild geese came to admire her beauty, and she knowing they were returning to the court, delivered to them a letter. After passing some years with the barbarian king, he died; and according to the laws his concubines passed to his son. Shocked with this abomination, she died of grief, and the plants which grew on her tomb were green, while those on the other parts of the hill were red. The legends differ as to this story, some asserting that the painter having drawn for the barbarian king a faithful portrait of her, he determined to conquer the country [to possess her].

92. *Mang Kwáng* 孟光 The man of the raised goblet. There was an ugly girl so poor that she used a thorn instead of a hair-pin, but so strong that she lifted the heavy pestle, and ground the rice. She longed for a handsome and attentive husband, and when presents were made her without becoming respect, she disdained them. But a handsome youth named Liáng Hung 梁鴻, coming to offer her a goblet of wine, she raised it with both hands to the height of her eyebrows, accepted it, married him, and they were a happy couple for fourscore years.

93. *Tiáu-shen* 貂蟬 The clever songstress (A.D. 190). One of the singing girls of Wáng Yun, the minister of Hien-tí, the last emperor of the Hín dynasty. Seeing that the minister did not eat, she

inquired the reason, and after telling her that important matters are not confided to woman, he gave way and informed her that a rebellion had broken out, at the head of which was the general Tung Choh 董卓. The girl replied, "I have an excellent plan; call the general, and offer me as your daughter; and as soon as I am conveyed away, call his son Lii Pú, and tell him you meant to give him your daughter; but that against your will the father, old as he was, had interfered and carried her off, and he (the son) must see what help there was for it." When this plan was arranged, and the same night the general had gone to the palace, the girl found an opportunity of talking most lovingly to the son, who wished to kill his father. When he had done this, the government became eager to proceed against the remainder of the rebels, and the general's son, as one of them, went into the field; while the girl, pretending passionate love, determined at all hazards to accompany him, and to prevent him from exhibiting his military talents, which were much to be feared. At last, the new general was surrounded, and in endeavoring to pass through the troops with the girl he was captured; but her fate was never known.

94. *Shuh, Chú-koh Liáng* 蜀諸葛亮 The man feared after death. He was a general in Sz'chuen during the rule of the After Háu dynasty (A.D. 220), who came to succor Nanking against the people of the north. The general in chief in a naval battle, wishing to burn the enemy's fleet could not do so, as the wind blew from the northwest which was contrary, and he fell sick in consequence. When Chú-koh heard this, he said to the general, "I can cure your disease; I know it is caused by the winds being opposed to your plans, but I will change it to the southeast, and your affliction will be over." He went out, caused the wind to change, and the battle was won; as this happened on the 21st day of the 11th month, to this time, a southeast wind prevails on that day. When the battle was gained, the general pursued the enemy from Nanking, and in the meantime Chú-koh fortified himself with his followers in King-chau 荊州 now in Húpeh, which the Nanking general could not understand; so still fearing him, he asked him to restore the land he had taken till he could obtain some other; but he broke his word, and gave no restitution. After many undertakings, seeing one night from the rays of his star (star of his fate), that his death was at hand, in order to provide against it, and to stop the declination of the star, he lighted forty-nine candles (which at the present time are placed upon a pile of rice), and they were to continue burning for seven days; but seeing the hurry of his general Wei Yen 魏延 to inform him of the approach of the

enemy, he thoughtlessly gave a kick to the vessel which held the lights, and they were extinguished, and Chú died. He ordered that seven grains of rice should be placed in his mouth that his body might not putrefy, and that when his hands were put into his sleeves, two pigeons should be placed within, sewed up, and [the body] left on the field of battle. When the enemy's general arrived, seeing the sleeves moved by the pigeons, and fancying that he was saluted, he, being in a great fright, withdrew, not knowing if he carried his head on his shoulders. Having heard that Chú-koh was really dead, he was still afraid to advance, but sent a general forward, who passing by a narrow strait, all the bows there buried shot at him, each one with ten arrows, and he was destroyed with all his followers. While Chú-koh was alive, he observed by the high cheek-bones of his general Wei, that he would prove unfaithful to his country. He called his adjutant Má Tái 馬岱 and ordered him to kill the general whenever he should rebel; the adjutant asking him why he did not kill him at once, he answered, "Because he has not yet rebelled." Chú-koh invented artillery, though he only used guns for signals. Returning from the conquest of Pegu, and reaching the river Lúshwui 潞水 on the borders of China, he found himself surrounded by a thick fog, and heard many wailings. On inquiring from the inhabitants into the cause, he was told that they were uttered by the multitude of dead killed by the pestiferous waters of the river, who could only pass safely at midnight, and that to disperse the fog it was necessary to sacrifice forty-nine men to the river. Shocked with this barbarity, he invented loaves bearing the human figure, each with a head and one hand, and threw forty-nine of them into the water, which dispersed the fog, and since this time bread has been used for the same purpose in China. When in possession of a city upon which the enemy was advancing in great numbers, he ordered that the few soldiers he had should be dressed as peasants, and employed in sweeping the street at the gate of the city, while he placed himself in the tower over the gate, playing a guitar; when the opposing general arrived, struck with the good spirits of the player, he withdrew, fearing some snare. Chú-koh invented automaton cows and horses of wood, which moved by a twisting of the tongue, and were called *muh-níu liú-má* 木牛流馬 they served to convey provisions, which they carried within their bodies.

96. *Kwán Yuncháng* 關雲長 The Chinese Mars (A.D. 220). — 2
He was called Kwán on account of the long sword he used. He

1 changed his name which before was Fáng, in consequence of having
 3 killed a man. He lived for some time with Liú Pí 劉備 and Cháng
 Fí 張飛 as their adopted brother, in the peach-orchard belonging
 to the house of the last mentioned, who was rich. (See Vol. XVIII,
 p. 283.) A rebellion broke out, and the three raised a small army
 and seized a city, but the minister who aspired to the empire ordered
 them to be attacked, keeping Kwán to further his own ends. The two
 having fled, he (the minister) took charge of the wife of Liú Pí. Be-
 ing invited by the minister to his house, he said to him, "I will not
 serve you, but the emperor; and if I knew where my brothers are I
 would join them." The minister being angry, was told that he ought
 to have treated him as the brothers did, and he would also be loved as
 they; in consequence of this he was brought to the palace, where a small
 chamber was given to him, and he was placed with Lady Liú. For
 this reason he did not sleep, but passed all the night in study, which
 when the minister noticed, he sent him some young girls, whom he
 transferred to the service of Lady Liú. The minister wondered, but
 highly appreciated his conduct. At this time he had news of his
 friends, but would not leave until he had recompensed the minister.
 A war broke out; the imperial troops were defeated, and Kwán was
 asked to lend his aid. He conquered, and killed two of the enemy's
 generals. Returning, he visited the minister that he might take leave
 and join his friends, but the latter knowing his purpose, would not
 speak to him. The general, then giving up all he had received from
 the minister, went to his friends, who were in possession of King-chau
 in Húkwáng. Some time passed, when the minister having lost a bat-
 tle, and in his retreat passing by Kingchau, the friends prepared to
 attack him, but Kwán wishing to go forth to receive the minister, both
 of them opposed him on account of his acquaintance, lest any harm
 should happen. Kwán protested there was no danger, and they mu-
 tually pledged their heads. When the minister saw Kwán, he ask-
 ed him how he dared to do him any evil, who had treated him so kind-
 ly; while they were engaged in these discussions, the imperial troops
 passed, and Kwan, there being no help, offered his head, as he had
 agreed, but it was not accepted. When the two friends went to an-
 other country, he was beheaded for betraying the city that he govern-
 ed, and he appeared headless in the sky, asking for his head which was
 borne away in triumph. When a priest heard this, who had known
 him before he became a great man, he said, "'Thou askest for thy head,
 but how many whom thou hast beheaded are asking for theirs?" Not
 knowing what to say, he blessed him with a bunch of feathers, and

his head grew out of his body. The priest continued, "Preserve thy peace of mind, and thou shalt be a prince in the recesses of Budha." On this account he is venerated as a saint, and worshiped as the god of War under the the name of the Emperor Kwántí.

96. *Páh chin tú* 八陣圖 The figure of the eight platoons; art of war. A king pursuing another in battle, on reaching a certain spot, saw a column of smoke, and imagined he was betrayed. He stopped, directed an examination to be made, and his men told him twice over they only saw nine stones regularly arranged. He went to see them, got lost among them, so that he did not remember his way out, when an old man appeared to him, and said, "When I saw thee enter the gate of death, I knew thou wast a lost man? Hadst thou come in by the gate of life (a different entrance), thou hadst easily got out. Thou wilt thus learn the power of my son-in-law, minister of the kingdom thou invadest." So he conducted him out, and thereupon he desisted from his enterprise, and withdrew.

97. *Wei, Tsáu Tsz'-kien* 魏曹子建 The infant sage, (A.D. 200). If we suppose that all human knowledge fills ten measures, he possessed eight. The king intending to nominate him as his successor, it was not done because at his death the prince being governor of a province seized the sceptre. Purposing to depose his brother, he came with an army, to which his brother opposed a yet larger one. The brother reproving him for attending the ceremony of the burial, he answered, that it was for that purpose he came. The prince replied, "You say so now in sight of my army; know, you deserve death, but as you have the reputation of talent, you shall explain the proceeding of to-day, in a quatrain, while I take seven steps. This the child did, speaking this quatrain:—

相	本	荳	煮
煎	是	在	荳
何	同	釜	燃
太	根	中	荳
急	生	泣	箕

To boil beans with the twigs of their stalks,
The beans in the boiler will sing their complaints;
I spring from the same root as you,
Why then would you have me boiled so quickly?

The sister-in-law named Yin shí 甄氏 who was captured in war,

being very beautiful, and they mutually fond of each other, he was not able to win her; he therefore said, "My sister-in-law is another spirit of the River Loh in Honán, to be seen but not touched."

98. *Tsin; Yáng yú* 晉羊祜 The transformed boy. When walking out with his nurse, he asked her to carry him to a neighboring orchard, where having arrived he began to dig in a certain place, and found a bracelet. His nurse wondered, and mentioned it to the owner of the orchard, who said, "I know who the child is; for some years ago, a son of mine died, who used to sport in the orchard with this bracelet, and here he left it buried."

99. *Hán Shau* 韓壽 The secretary of the perfumes. Being secretary to a minister (A D. 300), his daughter fell in love with him; and as the minister received fine perfumes from the foreign ambassadors, the girl gave some to the secretary; their fragrance having revealed the theft, the minister gave his daughter to the secretary in marriage.

100. *Wáng Jung* 王戎 The prudent youth. When he was seven years old, his companions climbed up a plum tree to eat plums, while he remained below. They wondering at it, he said, "When plums are gathered in the season of cummin, it is a proof they are bad;" and in truth they could not eat them, for they were not ripe.

101. *Yuen Tsih* 阮籍 The heavenly one. Having heard that many had gone to the celestial river (Milky Way), he also departed, and arriving there was confounded, not knowing where he was. Seeing a fisherman, he asked him about the place, to which he made no reply, but gave him a stone, which turning he should show to the king's minister, who would tell him where it was. Having done this, he learned that it was the stone with which the Weaveress (Aquila), smoothed her tresses, so that he had arrived where he desired. He turned the white of his eye to those he hated, and the blue to those he loved.

102. *Yuen Shen* 阮瞻 The incredulous inquirer. While writing a work upon the non-existence of terrestrial spirits, a man appeared and said, "How do you know there are none? What is a spirit?" He answered, "A man without a shadow?" He inquired, "See if I have a shadow?" And he had none. Again he asked, "What more is needful to make a spirit?" He answered, "That he have no point to his beard. He responded again, "See if I have any?" And in truth he had none. So Yuen Shen burnt his book.

103. *Ki Káng* 稽康 The daring student. Being engaged in his studies at night, a tall spirit appeared, with a tongue seven ells long.

The student put out the candle, saying, "I put it out, not for fear, but from horror of thy ugliness." The spirit hurried away.

104. *Shih Tsung* 石崇 The Chinese Cræsus. Disputing one day with an imperial personage as to who was the richest, the petty sovereign said, "Let us see who can cover with brocade the greatest extent of street?" Shih Tsung assenting, he covered 40 *li*, and the other 30. When this was known to the emperor, he gave the petty king a coral tree, three ells high, intending to affront Shih Tsung; he seeing it, broke it, which having caused the emperor's displeasure, the former gave the petty king one of seven ells, at which the emperor was astonished. Shih Tsung having given thirty-six measures of fine pearls for a beautiful girl, the Viceroy wished to possess her, and imprisoned him; he dying in prison without recovering the girl, she threw herself out of a window, and also died, that she might not fall into the hands of the Viceroy.

105. *Pwán Ngán-jin* 潘安仁 The handsome fruit youth. Passing one day in a car, the girls threw so much fruit into it, as a mark of their regard, that the car was laden. Afterwards being made a magistrate, and the inhabitants of the town being much in arrears to the royal treasury, he planted peach-trees within the town, and with their produce discharged the debts due. The town was afterwards called Hwá hien 花縣 or Flower Town; and good magistrates when it is meant to please them, are termed Flower-sped.

106. *Tang Peh-táu* 鄧伯道 The nephew's man. His brother having left at his death his only son to his care, and not being able, during a popular commotion to escape with both his own son and his nephew, for his wife was too weak to take charge of either, he abandoned his son and saved his nephew, remembering that his brother would have no more children, but that he might. Unhappily, however, he had none, and thus his nephew was the only heir he left behind him.

107. *Wáng Hi-chí* 王羲之 The old man and his grandsons. — He wrote fine characters, which he would only exchange for geese. Being old and feeling the want of society, he left half his dinner unconsumed, and sent for his grandsons to eat it and amuse him. Those who sent him presents (of food) complained that he did not value them; but he answered, "You sent me presents to gratify my mouth only, and not my eyes; but I gratify my eyes also by obtaining amusement through my grandsons."

108. *Wáng Hien-chí* 王獻之 The river man, younger brother of the preceding. Having with others reached the bank of a river,

he would not pass over in a boat, saying, "He who has a concubine such as I, needs no boat; he may [pass] in the wink of her eye. (Exaggeration of lovers.)

109. *Táu Yen-ming* 陶淵明 The solitary man. He was appointed to the magistracy of the town of Páng-tsih 彭澤, where he was fond of cultivating flowers, particularly the China-aster, and hence it was called the beauty of the town Páng-tsih. But being obliged to make a great many prostrations before his superior officers, he was unwilling to obtain subsistence by usages so degrading; and therefore renounced his post, retired to his house, and lived on the produce of a garden in which he labored, and in which he calmly passed his days.

110. *Mang Kiá* 孟嘉 The cap man. Living upon the sops of a favorite; he went with him to the hills on the 9th day of the 9th moon, and feigning drunkenness let his cap fall, walking uncovered. The favorite ordering it to be put on, he not to appear discourteous, said, "It is not wanted; I am like the pine and cypress trees that wither not with heat or cold." Looking afterwards at the chrysanthemum that they were drinking that day steeped in wine, he said, alluding to the favorite, "This flower is not envious, for it is born in the cold season, and lasts longer than the rest." Mang Kiá afterwards left his house, and the favorite rebelled.

111. *Loh Kwáng* 樂廣 Afraid of a shadow. Being asked by a soldier to drink wine, he saw in the cup a snake which was the reflection of the bow which the soldier was carrying, and suspecting treason, he fled. When the soldier had learnt the reason, he invited him a second time, and having unstrung his bow, told him to look into the cup, so his fears and his suspicions were allayed.

112. *Wáng Mung* 王濛 The handsome man capped. The girls having observed that he had a torn cap, every one made him a new one, wishing him to wear it. So he changed his cap every day.

113. *Tung-chwáng* 東床 The son-in-law of the eastern chamber. A man called Kioh Kien, going to a college to select a son-in-law, every one of the students wished to find favor in his eyes, except one who quietly lay down in the distance, eating his food. When the master inquired which he would choose, the father answered, "Him of the eastern chamber," which was the one then lying down. The chamber where the son-in-law is received in the house of the father-in-law is now called the *tung chwáng*.

114. *Sih Ung* 塞翁 The unlucky man. He had a son in office, and having lost his horse, the neighbors said he was unfortunate, but

Sih Ung said he was fortunate. After some days, when the horse returned in company with another, the neighbors said it was good fortune, but he said it was ill fortune. When the officer mounted his new horse he was thrown, and had an arm broke; the neighbors called it ill fortune, the old man said it was not, and so it turned out; for at this time, the other officers were summoned to battle, and were slain on the field, while he being excused from going on account of his illness, was saved.

115. *Wú Lin-jin* 武林人 The fisher of the peach-trees. Having gone afar off to fish, he reached the mouth of a river on whose banks were many peach-trees in bloom, on which account it was called Táu-yuen 桃源. Going forward he came to an islet, where were fishermen, and inquiring of them the name of the bay, they answered that they knew not. He asked them whence they came, and they said they had fled from the tyrant Tsin Chí. He replied that was impossible, for he had been dead six hundred years; they answered, they knew nothing about that. So he returned, and when he reported to his friends what had happened, they told him it was the river of heaven. He went to seek the spot again, but was never able to find it.

116. *Tsin, Fú Kien* 秦苻堅 The fly minister. When the emperor was consulting with him about a general pardon, and the written decree lay upon the table, a large horse-fly perched upon the pencil and dried it, a first, a second and a third time. This was remarked by the people of the palace, who attracted by curiosity drew near the table. As they thus became acquainted with the subject under discussion, having observed it upon the table, the emperor much against his will passed the decree, that he might not seem to be illiberal.

117. *Tsí, Pwán fí* 齊潘妃 The fashionable concubine (A.D. 500.) Observing that women were esteemed for their small feet, she in the time of Táng reduced hers by ligatures to the greatest perfection, which so delighted his majesty that he ordered the streets through which she passed to be strewed with gold-leaf flowers. She improving upon his taste, had flowers carved upon the soles of her shoes, so that they left the impress of flowers wherever she trod. [The small shoes now worn by Chinese women, are called *hwá hiái*, or flower shoes, and the feet cramped in imitation of Pwán Fí are termed *kin lien*, or golden water-lilies.]

118. *Táng, Hien-tsung* 唐義宗 Hien-tsung, an emperor of the Táng dynasty (A.D. 806), having heard that the body of Budha remained uncorrupted for more than a hundred years, he sent a mes-

senger to seek it in India. His minister Hán Wán-kung 韓文公 a very unprejudiced person, on arriving, represented that the uncorrupt state of the body was no proof of sanctity, as it might be caused by the snow and ice in which it had been shrouded. He asked, therefore, that the body might be given to him, and he would expose it to the flames in order to see whether Budha had power to hinder him. The Emperor was offended by the proposal, and banished him to be the magistrate of Cháu-chau 潮州 in Kwángtung, then one of the most remote places. There was on that coast a terrible crocodile, to whom Hán intimated that he must leave that neighborhood; and if he could not in three days, he must in five; and if unable to do so in five, he must in seven, after which time, swords and arrows would be got ready for his punishment. In truth the animal withdrew on the seventh. These terms were afterwards employed in the practice of judges. It was Hán who taught the people of Cháu-chau fú to eat the *ho chung*, or grasshopper grubs found in the fields.

119. *Lí King-lung* 李景隆 The traitor general. He was appointed to guard the capital, and opened the gates to the tyrant Wan-loh of the house of Ming, who then mounted the throne. A short time after, complaint being made against the son of the general, who, trusting to his father's influence, was in the habit of insulting people, the emperor commanded both father and son to be apprehended; and as he murmured against so strange a reward for the throne he had given to the emperor, the latter said, "Even as thou openedst the gates for me, wouldst thou open them for another?" and ordered him to be decapitated.

120. *Chín; Loh-cháng kung-chú* 陳樂昌公主 The mirror princess (A.D. 577.) During a revolution in which she was obliged to be separated from her husband, she broke a round mirror in twain, and gave one half to her husband. After a long time, he went into a shop when they sold mirrors, and a servant brought in half a mirror which united with his other half, made a perfect circle. He was in this way able to find out his wife, to whom he was reunited.

121. *Peh Tsi, kung-chú* 北齊公主 The fire princess. When she was young, she amused herself with the son of her nurse, playing with a bracelet, which being communicated to the king, he prohibited the boy from coming to the palace. After some time the princess went to a temple, where she found the youth asleep, and without waking him she placed the bracelet in his bosom, and went away. When he awoke, and recognized the bracelet, it excited such a flame in his breast that the temple caught fire!

122. *Wei; Loh Yang-tsz' 魏樂羊子* The languishing student. His studies were interrupted by longings for his wife; he went home, and when she learnt the cause, she cut with a scissors the cloth she was weaving in her husband's presence, and vowed she would break the loom in pieces unless he immediately returned to his studies, to which he consented.

123. *Ho Ping-shuh 何平叔* The handsome councillor. The emperor suspecting from his being so fair, that he painted himself, ordered him one day to drink a very hot beverage; and as he perspired (as was expected), he appeared all the fairer after he had wiped himself, thereby proving he was not painted. The princess who was present while the councillor was perspiring, fanned him with her own fan, and the emperor gave her to him in marriage.

124. *Sui; Yang Kwang 隋煬廣* The effeminate emperor (A. D. 695); the parricide Yang Kwang of the house of Sui. Having made a way of willow-trees (in a stream) through which he was dragged by a tow-rope pulled by concubines, while he amused himself with other concubines in his boat, he said, that when he saw girls he had no appetite; and he now and then suddenly loosened the tow-rope, so that the poor women who dragged the boat fell on their faces.

125. *Ho ti 和帝* The serpent emperor (A.D. 618). Ho, of the house of Sui. Finding in his path a wounded serpent, he took it up, cured it, and let it go. After some time, the serpent returned bearing a carbuncle in its mouth, so bright that it illuminated twelve carriages, and gave it as a recompense to the emperor.

126. *Tang; Kwoh Tsz'-i 唐郭子儀* The bad father-in-law general. He had a hundred sons, and a thousand grandsons, so he could not salute them all with words, but only by [an inclination of] his head. One of them having married a princess, in his talk with her, said, "If my father is not emperor, it is because he does not choose to be." The princess told her father, who paid no other attention to it than to mention it to the general; he, much frightened, put manacles on his son, and sent him to the emperor to be punished. His majesty answered, "There would be no father-in-laws if they did not pretend to be deaf when they hear, and stupid when things are told them."

127. *Kwoh Yuen-chin 郭元振* The silk-twist bridegroom. There was a very handsome governor, and as the minister had five daughters, each desiring to marry him, he placed them behind a curtain, putting round each a thread of vermilion silk-twist, and passed

the threads through the curtain; he then told the governor to choose one; he did so, and the lot fell upon the third daughter.

128. *Yáng Yung-p'eh* 楊雍伯 The pearl sower. He met with a stranger in his road, who gave him some seeds, telling him at the same time to sow them in his grounds, for they would be useful to him. Returning, he sowed them in his blue field, or *l n tien* 藍田; he afterwards desired to marry a beautiful girl whose mother insisted on receiving two precious stones which he had not to give; after much thought he went and dug in the blue field, and instead of two he found ten, which he gave to his mother for the maid. In allusion to this, when the purchase money of the wife is paid, it is even now, called *lán tien chung yuh* 藍田種玉 "sowing gems in the blue field."

129. *Pie Yen* 裴炎 The timid husband. He was accused of being afraid of his wife, which he owned, saying, it had been so from the first, as he thought his wife was a living goddess; but after she had borne him many sons, and was disfigured with toils and years, he feared not her blows, but that she might take flight and abandon his children. It is in this sense that nurses are to be feared (*i. e.* lest they abandon their charges).

130. *Hán Kingchau* 韓荊州 The great minister. He had such a reputation, that the honor of having his acquaintance was superior to the rank of marquis; while to be received by him augmented all dignity tenfold; and one word of his approval established a person's character, and fitted him for office.

131. *Táng; Páu-i* 唐寶毅 The peacock bride. Her father, observing signs of future greatness in her, and wishing she should marry, painted a peacock and publicly exhibited it with the inscription, "Whoever with an arrow can hit the eye of the peacock, shall marry my daughter." Though many archers came, no one succeeded till the future conqueror of the house of Táng appeared (A.D. 900), who at the first shot hit both eyes and won the bride.

132. *Chau Hing* 周興 The victim of his own practices. When the emperor was informed of the cruelty of the tortures employed by the judge Chau, he sent a syndic to try him; he coming upon him by surprise, and being asked to drink, inquired, "What is the means of making criminals confess their crimes?" He answered, "Put them in a jar of water, and apply fire to it, and little by little they will be moved to confess." "Well!" rejoined the syndic, "put yourself in that jar!" and he then tried upon him his own practices.

133. *Sun-shán* 孫山 The last graduate. Being asked by a companion in what part of the list of those who had passed the examination for *kūjin* his name would be found, he answered, "One name above thine;" by which he meant to say he was not in the list at all.

134. *Kiái Tsin* 解進 The expert academician. When fifteen years old, the emperor Hungwú, the first of the Ming dynasty, asked him what a functionary should do to prove his goodness? He said, "Be faithful;" and being asked how he should show his faithfulness, he answered, "By dying at the emperor's command." "Well," said the emperor, "let us see if thou art faithful; throw thyself into that tank." "Instantly," he answered, and did so. At night, however, the academician appeared before the emperor, who inquired why he had not shown his fidelity by dying? He answered, "On reaching the bottom of the tank I met with Kieh Yuen (No. 59), who said to me, 'The faithful minister dies as I did when the sovereign is a bad man; but thou, who hast a good sovereign wilt be unfaithful by dying;' therefore, Sire, have I returned, and as a proof of my veracity, present to you the stem of a *lichí* which I brought from the bottom of the tank."

135. *Yü Kien* 于謙 The minister foretold. Being a youth in the time of Ming, and going to visit a temple of the God of War, he inquired to what grade he should be raised during his life; and falling asleep, he dreamed that the god told him to consult his sister-in-law who would inform him. Returning and inquiring of her, she answered equivocally, "As thou art so small, thou canst not be of the eighth or ninth grade, but of the first or second;" and in truth he became minister of war, which is the first grade of distinction.

136. *Chin Shi-mí* 陳世美 The ungrateful husband. Being very poor, his wife made great exertions, and gave him all that was needful to attend the examination hall. He reached the highest degree—that of Imperial Academician, and won the favor of the emperor, who gave him his daughter, as he assured his majesty he was unmarried. His wife heard of his good fortune, and seeing he did not return, she begged her way to the Court, to seek her husband, by whom she was disowned. She complained to the emperor of this, who ordered him to be squeezed to death, and his wife placed under the protection of a minister.

137. *Káu Yuh-ching* 高玉成 The red-spotted surgeon. Seeing a poor person in the street dying of misery, whose stench kept all his friends away, he conveyed him home; being clever in the use of

the acupuncture, he pricked him, and he began to recover. Requiring superior food during his convalescence, the surgeon supplied it, while his own people would only give him rice. When restored to health, he asked the doctor to dine with him, who objected on account of his poverty; but he answered that the dinner should be brought to his own (the doctor's) garden without any charge. When the hour came, they were excellently served by birds and butterflies, upon which the surgeon discovered that his patient was a saint; so he asked to be conveyed to the celestial regions, to which he agreed, and they departed thither in company. When they reached the heavenly world, they met a girl who was washing a purple robe with a stick. Káu Yuh-ching approached her from curiosity, and she gave him a beating, upon which the saint told him to keep his temper, for he was not in the lower world. When he got back to the earth, a red spot was observed on the back of his garments, and the more it was washed the brighter and the sweeter it became.

138. *Huáng-mei* 黃妹 The leaf bride (A.D. 806). Her name was 韓翠蘋 Hán Tsui-pin, and she was one of the waiting-maids of an empress; she wished to marry but found no matchmaker. Standing under a pipe through which water was flowing, she wrote upon the leaf of a tree, which being red was about to fall, these words:—

流水何太急深宮盡日閒
殷勤謝紅葉好去到人間

How fast this stream [like life] passes!
While I dwell the livelong day in these still halls;
I hasten this red leaf on its rapid way,
Joyful if it gets where human hearts are found.

When Yü Yü 于祐 saw the leaf he took it up, read it, and wrote this distich in answer:—

曾聞葉上題紅怨葉上題詩寄與誰

I hear that on the leaf was written a lady's gentle regrets;
On a leaf I write my strain, but to whom shall I send it?

He threw this into the water pipe, and the water rolled backward. The minister observing this, arranged the wedding, and when he asked for their thanks, they answered, "Our thanks are for the red leaf."

139. *Hung Fuh-nü* 紅拂女 The quick-sighted servant (A.D. 715). While fanning the flies from her master, who being a minister was giving audience, she saw Lǐ Tsing 李靖 a man of whom she

became enamored; knowing his talents, and having learnt where he lived, she went out at night dressed as a man, and knocking at a door which she supposed to be in Lí 'Tsing's house, a bearded man came out to receive her. Seeing that it was not Lí, she asked his surname, and he told her it was Cháng; she fearing abuse, as the surname was the same, inquired where Lí lived, and the bearded man, wishing to hold intercourse with her, offered to accompany her to his house and to become the match-maker. They went; the marriage was concluded, and the two sat down to play at chess, when the talent of Lí was exhibited. The bearded man said, "Know that I am the prince of Lewchew, and I came to China to judge of your talents, intending to conquer it if I found them wanting; but as I know you, I now return to my country." Lí Tsing was afterwards the principal actor in the establishment of the house of Tang, whose minister he became.

140. *Kwá-fú* 夸父 The sun follower. Journeying towards the west, in order to discover where the sun went down, he reached an immense desert, where he perished of thirst; but the soil being manured by his corpse, caused the bamboo which he carried on his shoulders to sprout, and the desert was ere long covered with bamboos.

141. *Fú-tieh tsien* 蛱蝶錢 Money-made butterflies; riches long kept. A man seeing many butterflies among the peonies, some yellow, some white, collected them, and found small bars of gold and silver. Going afterwards to look at the money which he had kept for a long time, he found it turned into butterflies. When paper money is now burnt for the dead, the ashes flying about are thought to represent butterflies, and the money of the genii.

142. *Sung; Lü Mung-ching* 宋呂蒙正 The temple student, who became a great minister. Being poor while he was a student, he went to a temple when he heard the bell ring for meals, by which the priests were annoyed, and they ordered the bell to be rung when the meal was over. The student, finding himself deceived by arriving too late, inquired why the rule had been altered, and they answered they had done nothing but re-establish the primitive law of Budha. Mung-ching having passed through all the degrees of the magistracy, and reached the premiership, ordered all the temples to be destroyed except four, which were dedicated to men deserving well of their country. He did this, not from any resentment on account of the conduct of the priests towards himself, but because he thought them impostors.

143. *Ching Ming-tán* 程明道 The modest man. When any female approached he shut his eyes, which somebody observing said,

"I know thou art a sage but not a saint; otherwise thou mightest bear a woman's image in the open eye, as I do, and not in the heart." Ching endeavored on hearing this, to follow the man's example, but up to the time of his death was unable.

144. *Yoh Wü-muh* 岳武穆 The Tartar's foe, (A.D. 1275.) Not being able to subdue this general, the Tartars bribed the minister Tsin Kwui 秦檜 to murder him and his sons, which was done, and the throne occupied by the Yuen dynasty. The Mongol emperor of Yuen went to sacrifice at his grave, and found the branches on the western side of the two peach-trees dried up, and not being able to reach the foot, in order to offer his sacrificial pig and his libations, he undressed himself to represent the sacrificial pig, and ordered Tsin Kwei, who was dead to be sculptured kneeling, with a dog over him, in such guise that while (apparently) pouring wine into his mouth, he made water into it. This being arranged, the ceremony was concluded, but the same was repeated on a certain day of the year, notwithstanding the attempts made to abolish it by a descendant of Tsin Kwui, who became president of the Hanlin. The pine-tree became green again on the succession of the Ming dynasty, and put forth new branches, as happened when the 'Tsing dynasty was established; and will happen, the Chinese say, in every future change of dynasty.

145. *Tau Yen-shán* 竇燕山 The sonless husband (A.D. 900). He was forty years old, and going to visit a temple, found on the road a piece of gold; going again the next day, he saw a youth examining the road, and inquiring of him what he sought, was told that he was seeking a piece of gold which he had lost, and which was intended to redeem his father from captivity. Taking pity on him, he restored the gold, and for his reward had five sons, all of whom became public officers. (See Vol. IV. page 114.)

146. *Fàn Yáu-fú* 范尧夫 The compassionate son. Having been sent to another district to collect the rents of land, he had a boat ready with 500 large measures of wheat, when he met a friend of his father, who represented to him that he could not return to his country with the dead bodies of three of his relatives, being in office. Fán pitying him, gave him his boat, so that with the produce he might release himself, and returned home empty-handed. When asked to report his proceedings, he did so, and his conduct was approved.

147. *Tsin Ying* 秦嬴 The manly princess. Being married to a foreign prince, who desired to return to his country, he proposed to leave her, promising that he would come and seek her after 25 years.

were passed; and if not she might marry again. But as she answered that in 25 years she would be an old woman, they departed together. The prince in his way passed under a mulberry-tree on which a woman was gathering leaves for silkworms, the princess became indignant that her husband had passed under the feet of a woman, and killed her. Upon this being known, the people rose upon the prince and princess, but she defended herself and her husband, and they entered his kingdom safely.

148. *Cháng Twán* 張象 The independent doctor. A favorite minister desirous to promote him, sent a confidential messenger to hint to him that if he wished advancement he should court the favorite; but the doctor answered the messenger, "Thou fanciest thou art fixed upon the Tái shán, or Great mountain, but know thou art trusting to a mountain of ice, which will fall and crush those who trust to it." The favorite was soon after disgraced, and the doctor promoted to his office.

149. *Kwei siáu* 鬼笑 'Even the devil laughs [at the poor].' There was a magistrate, who was poor after ten years' service. When he had rice, he had no tea; and when he had these, he had no firewood. One day, when washing his rice to put upon the fire, he stood open-mouthed, remembering that he had no pot-herbs to eat with it. A devil came, and laughed heartily at him.

150. *Liú Peh-wan* 劉伯溫 Author of the slaughter, (A.D. 1350.) He was adjutant-general to the patriot general Hungwú, who was afterwards the first emperor of the house of Ming. As the reigning Tartar prince had placed a Mongol over every ten houses in the seven metropolitan cities of the north, who was commanded to sleep every night at home so that the races might be mixed, Liú Peh-wan wrote circular letters in order that on the 15th day of the 8th moon every decade of houses should destroy their Tartar, and fire a rocket; this being done, the Chinese remained in possession of the seven cities, and to this day among the northern people, it is difficult to say which are mixed with Tartar blood, and which are not.

151. *Híáu jín* 鮫人 The maritime man or fish. When he landed to buy bamboo cloth, and was lodged in a shop, in order to pay the master he asked for a porringer, which by his tears he filled with pearls, and gave [the shopkeeper].

152. *Kwei-yih* 鬼域 Souls of departed devils; their charms. Among the exquisite arts of doing mischief, it is said there are beautiful girls who give tea or other beverage, and wounds are inflicted on the face of the person whose face is reflected from the cup.

153. *I hú* 疑狐 The timid fox. A laborer having eaten his dinner from his porringer, set it aside and went to dig. In the meantime, came a fox which putting his head into the porringer began to eat, but hearing the clack of the mattock lifted his head, and with it lifted the porringer. Not knowing which way to run, he was seen and followed by the laborer, who flung a stone at him and broke the porringer; this enabled the fox to get off; but he noticed the mattock, which the laborer carried. Years passed away, and the fox, having been transformed into one of the genii, endeavored to seduce a young girl, for the fox is a libidinous animal, and told her that she was safe under his protection, for that he feared nothing. The girl said, that might be true, but if he thought about the laborer's mattock, he might perhaps fear that; so she called a man of the house, and told him to attend her with a mattock when the fox should come. He came, and seeing the mattock scampered off and never returned, though in his transformed shape he could not be injured.

(To be continued.)

ART. III. *Fourth Report of the Chinese Hospital at Shànghái, for the year ending Dec. 31st, 1850; with a notice of the Hospital at Kam-li-fau in Canton.*

THESE philanthropic institutions have been much prospered during the past year, and no better evidence of the favor they find with a Christian community is wanted than the list of supporters and contributors, nor proofs of their adaptation to recommend and diffuse Christian truth than the number of Chinese who gather to them and receive both relief and instruction. It is a gratifying fact, too, in addition to the amount of bodily suffering relieved, that natives who resort to these hospitals are becoming more and more acquainted with the motives which led to their establishment, and generally expect to attend the religious services held in their own language. The mass of ignorant mind thus brought under the instruction of the preacher is gradually leavened with religious truth, and the patients themselves, there is reason to believe, do somewhat increase whatever interest may be taken in these expositions by conversing upon what they hear and read.

During the year 1850, Dr. Lockhart entered 9,352 individual cases upon his books, whose various diseases are classified as follows:—

		No. brought up,	5,385
Intermittent fever.....	674		
Cough.....	714	Fracture of fibula.....	2
Hooping-cough.....	6	Compound fracture of tibia and fibula,	
Asthma.....	200	with wound of abdomen.....	1
Hæmoptysis.....	56	Dislocation of shoulder.....	4
Consumption.....	44	Dislocation of thigh.....	1
Dyspepsia.....	976	Irreducible dislocation of jaw.....	1
Dysentery.....	240	Dislocation of thumb.....	2
Hæmateniosis.....	30	Extensive caries of ulna and radius..	1
Hæmaturia.....	6	Necrosis of tibia.....	1
Jaundice.....	67	Disease of superior maxilla.....	2
Anasarca.....	104	Disease of antrum maxillare.....	6
Ascites.....	34	Disease of inferior maxilla.....	5
Rheumatism.....	616	Tumor of neck.....	2
Rheumatic enlargement of joints....	30	Tumor of face.....	2
Scrofulous do. do.....	21	Enlarged glands of neck.....	6
Paralysis.....	10	Sarcoma testis.....	4
Epilepsy.....	18	Protrusion of testicle.....	5
Opium-smoking.....	400	Ganglions on tendons.....	20
Attempted suicide by opium.....	5	Carcinoma of tongue.....	1
Suicide by arsenic.....	1	Schirrus mamma.....	6
Surditas.....	96	Lupus faciei.....	2
Erysipelas.....	6	Spina bifida.....	1
Abscess.....	235	Polypus nasi.....	8
Abscess in theca.....	14	Psora.....	434
Abscess, extensive, in thigh.....	2	Psoriasis.....	245
Purulent deposition in hand and fore-arm	2	Lepra.....	201
Carbuncle.....	6	Porrigo.....	150
Carbuncle, involving spine and ribs (fatal)	1	Porrigo decalvens.....	15
Ulcers.....	302	Elephantiasis.....	32
Sloughing ulcers.....	6	Leprosy.....	42
Hernia.....	63	Catarrhal ophthalmia.....	215
Hydrocele.....	29	Chronic conjunctivitis.....	350
Contusions.....	145	Granular lids.....	250
Severe contusion of loins.....	6	Pannus.....	177
Burns.....	8	Opacity.....	281
Wounds.....	111	Leucoma.....	86
Laceration of foot.....	2	Ulceration of cornea.....	166
Laceration of forehead.....	1	Conical cornea.....	51
Laceration of hand.....	1	Staphyloma.....	32
Blow on abdomen (fatal).....	1	Cataract.....	24
Blow on thorax (fatal).....	1	Amaurosis.....	23
Fistula in ano.....	37	Synechia.....	15
Excrescences around anus.....	66	Irregularity of pupil.....	70
Enormous excrescences around anus..	1	Hernia iridis.....	20
Prolapsus ani.....	31	Loss of both eyes.....	39
Syphilis.....	145	Loss of one eye.....	63
Soft nodes on bones.....	8	Contraction of tarsi.....	60
Fracture of frontal bone.....	1	Fistula lachrymalis.....	2
Compound fracture of inferior maxilla.	1	Abscess of lachrymal sac.....	2
Fracture of humerus.....	1	Trichiasis.....	166
Fracture of ulna and radius.....	6	Entropium.....	102
Fracture of condyle of femur.....	1	Ectropium.....	24
Fracture of thigh.....	1	Lippitudo.....	179
Fracture of patella.....	1	Pterygium.....	172
Fracture of tibia and fibula.....	1	Destruction of eyes from lime.....	1

Total number of individual cases 9,352

A comparison of this table with those given in Vols. XVIII. p. 512, and XIX, p. 311, shows a remarkable similarity in the proportion of the diseases treated at the Hospital; and extended examination might bring to light some instructive facts respecting the maladies of the

people. The general remarks of Dr. L. upon the character and habits of the patients brought under his notice, will well repay perusal.

In the Report which is now presented to the friends of the Hospital, there may not be much to relate of great professional importance, or that is very striking or remarkable in its general tendency ; for although much work has to be done every day, and many patients have to be attended to, still there is a great sameness among the cases, and but little in the character of the patients themselves that calls for any particular remark. A large amount of relief to human suffering is constantly afforded, and it is hoped that some good is done among the people ; but the work of one day differs little from that of another, and does not call for special comment.

The last year has been very healthy in this part of the country. The inhabitants of the city suffered much, as will hereafter be seen, from a particular cause, and it was to be feared that the agriculturists in this neighborhood would, after the famine of last winter, have suffered much from fever and other diseases in the summer ; the weather in the spring, however, was dry, and that of the summer was very seasonable, being hot and tolerably dry ; after the end of June, there was none of the continued rainy weather that prevailed all the former summer ; and dry summers (as was remarked in a former report) being generally healthy, such has been the case this year, both in regard to Chinese and to Europeans. Among the latter there has been little serious disease that could be attributed in any direct manner to the climate or the locality ; there has been no death among them, and not even one case of severe fever so far as is known. During the months of May, June and July, a very fatal form of petechial fever prevailed to a great extent among the inhabitants of the city. This city, like most other Chinese cities in the level parts of the country, is traversed by numerous canals used for the purposes of traffic, goods being carried by boats to as great an extent as possible. In this city, the tide rises freely into all the large trunk canals, but the branches become more or less obstructed, owing to the amount of filth that is being constantly thrown into them, which in the course of time blocks them up and prevents the flow of the tide. Last spring, the magistrate gave orders that the whole range of canals should be thoroughly cleared out, so as to allow the tide to reach them all, both for the convenience of trade and for promoting the means of cleanliness among the people ; this was immediately proceeded with, the mud was carried out of the canals and thrown on the bank that lines the city-wall, and was also gathered into heaps in various parts of the city. Owing to this, the stench that pervaded the whole city was almost intolerable. If it had been wished to invent a plan for making a district unhealthy in the highest degree, and even if premiums had been offered for this object and with this intent, perhaps none could have been devised so likely to prove prejudicial to the people, or one better adapted to produce extensive disease. It can not be a matter of surprise then, that at this time a virulent form of low typhus fever, or rather petechial fever, broke out, which was fatal to large numbers of the people. During the prevalence of the epidemic many funerals were met in the streets every day, and almost all the inhabitants were in mourning, owing to the death of some relative or other. From the commencement of the attack of this fever, the patient was much prostrated, the skin was burning hot, the pulse quick and feeble, with extreme pain in the head, accompanied by frequent vomiting, and in the worst cases excessive diarrhœa or even dysentery ; the petechiæ appeared on the third or fourth day, the body becoming then covered with the usual purple spots or patches, and when these came out freely there was less danger in the issue of the case. In the fatal cases, death generally occurred on the seventh or tenth day. In those that were not fatal, the patients had a long and tedious convalescence, suffering much from extreme debility. Emetics

in the first instance, with attention to local symptoms, the exhibition of camphor and nitre, with the early and free use of quinine, appeared to be the best mode of treating the cases.

A man was brought to the Hospital in February last, who some days previously had been struck on the back by one of his fellow-workmen. At the time of his admission, he was suffering severely from great oppression of breathing, with a most distressing feeling of suffocation, as though laboring under extensive pneumonia; these symptoms had been present for three or four days, and the pulse was so rapid and feeble, that depletion could not be adopted; mustard poultices and blisters with other remedial means were used, and in the evening, the patient appeared for a while to be much relieved, but during the night he suddenly sank and died. No examination of the body was allowed, but the most probable cause of death was a pneumonic abscess near the root of the lung, caused by the blow. A somewhat similar case to this occurred at this place some years ago. An Indian servant in charge of his master's domestic affairs, was struck on the chest by an under-servant, who was intoxicated. At first little inconvenience was experienced on account of the blow, beyond the mere contusion; but shortly afterwards, symptoms of pneumonia appeared; the man was bled, calomel and tartar emetic were exhibited, and blisters and mustard poultices applied, with considerable relief to the more urgent symptoms; in a few days, however, considerable oppression of the breathing came on, accompanied by a feeling of suffocation, with quick thready pulse and cold extremities, and the man died. On examination of the body, the lung of the left side was found to have been extensively inflamed, and a large abscess had destroyed a considerable portion of the lung of the same side. Probably the injury in the case above mentioned was of the same nature.

Some time ago the body of a Malay sailor was inspected; he had received a penetrating wound of the integuments of the thorax from a long knife by another Malay, and eventually died. There had been much suppuration of the external wound, but this wound or stab had not penetrated the walls of the thorax. On opening the chest, a large abscess was found in the lung in the side where the wound had been inflicted, and this had caused death. These cases exemplify the fact that pneumonic abscess does occasionally follow severe blows on the thorax; violent inflammation of the lungs supervenes on the side where the injury has been inflicted, speedily followed by extensive abscess, as has been attempted to be shown. In cases where blows, or other violent contusions of the thorax have taken place, or where deep wounds in the same region have occurred, though not penetrating the cavity or injuring the internal organs primarily, there would appear to be a transference of the inflammation from the surface to the internal organs, followed in some cases by large abscesses and death.

In August last, a man was brought in, who a few minutes before had received a violent blow or kick on the abdomen, immediately after which he had fallen to the ground, complaining of severe pain. When he was carried into the Hospital, he was in a state of complete collapse, his extremities were cold, the general surface of the body very pale, the eyes sunk, with a very quick and feeble pulse; he complained of extreme pain in the abdomen. There was not the slightest mark of any bruise on the surface, but the abdominal region was full and somewhat distended, and from the feeling of fluctuation there was apparently fluid in the cavity. The appearance of the man was similar to that of a person, who was suffering from excessive hemorrhage, but whether the blow had caused the rupture of some blood-vessel on the mesentery, or had produced lesion of some portion of the intestinal canal, could not of course be known. The man was evidently sinking rapidly; ether and ammonia with hot brandy were given to him, but he died in about an hour after his admission. Late in the afternoon of the same day, some

Chinese police-runners were seen going to the Hospital, where, on their arrival, they proceeded to arrange a table and chair, as if for the reception of an officer. On being asked what they were doing, they said, that their master, the magistrate of the city, was coming to hold an inquest on the body of the man who had been killed that day. They were then asked, whether a card had been brought, and whether permission had been obtained for their proceedings; this they acknowledged had not been done, but in excuse said the affair was an urgent one, and the magistrate was then on his way. They were told, that they knew full well such was not a polite manner of acting, and that they must go and get a card before the magistrate would be allowed to enter the premises. They still wished to remonstrate, but it was insisted on that nothing would be permitted to be done, till the card was brought. They then took away their cushions, carpets, &c., and went to report what had passed. Shortly afterwards the card was brought up, and when the magistrate arrived, he was properly received. After taking his seat, the brother of the deceased and one or two other persons knelt before him, and were examined as to the cause of death. He then went into the ward where the body lay; the clothes were removed, and the surface examined to discover the seat of the injury; but none being found, the assistant coroner—(the magistrate is the chief coroner, but his assistant is the person who manages all the business of this department, and is a medical man)—said he thought the man was not dead. The officer appeared to be much confused, and did not know what to do next, being wholly unable, apparently, to ascertain whether the man was really alive or dead. They both felt the pulse, and said they felt it beating; in fact their own agitation prevented them judging calmly in the matter. They were however soon relieved, by being told that the man was indeed dead, and then the question arose as to what had killed him. An explanation was made to them, that most probably some internal hæmorrhage had followed the blow; or that there might have been some disease of the bowels, and that the blow had caused a rupture of them in some part, which was the cause of death; but that the matter might be made plain, if an examination of the body were made. This, they said, was quite out of the question; it being contrary to all Chinese custom for any such thing to be done. After debating the question as to the cause of death for some time, they agreed that nothing further could be known on the subject, and they left the house wholly undecided as to the verdict. A verdict of murder was eventually brought against the man who struck the deceased, but the punishment of death was only recorded against him. In such cases no time is fixed for the execution, and after the lapse of some months, the affair is supposed to be forgotten, and the culprit is either heavily fined or banished to some other place.

A case of poisoning by arsenic was admitted in May; the patient was a barber by trade, who had had a dispute with a partner about the spending of some money, and, to be revenged on him, took a quantity of the white oxide of arsenic. This poison can be procured at the native drug shops, but the druggists will not sell it to all applicants; at least they profess not to do so, but rather make a difficulty about the sale of the poison, on the ground of its dangerous qualities. The man had taken about two drachms. This had produced copious vomiting, and the greatest portion of the poison had been ejected; he suffered severe pain in the bowels, with excessive thirst and sensation of intense burning in the fauces. Six days after the poison had been taken, he was brought to the hospital in a most distressing state, emaciated to the last degree, the mouth and throat were covered with ulcers, there was excessive vomiting and purging, and he was constantly rolling about in his bed in fearful agony. It was evident that the mucous membrane of the stomach and bowels was extensively ulcerated; neither me-

dicine nor food would remain on the stomach, and opiates gave no relief. The day after admission he had rubbed the skin off his elbows, knees and sacrum, and the abraded surfaces presented a sloughy appearance ; on those parts, and at the corners of the eyes and mouth, quantities of flies had settled and deposited their eggs ; no care nor pains was sufficient to prevent this. Indeed, the whole state of the patient was one of such extreme and frightful misery, as is not often equaled. On the tenth day after taking the poison he died, having become insensible the day before.

The modes of suicide chiefly followed by the Chinese are hanging, drowning and taking opium ; and, among the rich people, swallowing gold. The case of taking arsenic is the only one that has been met with at the Hospital, where this drug has been taken with the intent of causing death. Opium is very frequently taken for this purpose. The usual plan is for the person to take one, two, or three drachms of the prepared drug ; that is, of the drug cleared from all the grosser impurities, and made ready for the pipe ; this is mixed with wine and then swallowed. Women in order to commit suicide, generally hang themselves, but sometimes effect it by throwing themselves head foremost into wells. It is not exactly known how swallowing gold causes death, for various accounts are given of it. It is said, that gold leaf is rolled up into a ball, and then swallowed, and some water drunk after it, which speedily causes death. Another mode is to thrust the loose gold leaf into the mouth, which produces suffocation. In regard to the cases of attempted suicide, the causes for the commission of the act were various. One man took opium, because he had squandered his money in gambling, and was ashamed to meet his partner in business ; another attempted to kill himself, because his brother had defrauded him of a sum of money, and to be revenged he took opium ; so that had he died, his brother would have been considered as his murderer, and been much blamed by all his relatives. The Chinese frequently commit suicide in order to throw the blame of their death at another's door. Another case occurred of a woman attempting to poison herself, because her husband had reproved her for some misconduct, and she wished to put herself out of the way, and annoy her husband. Another woman had pawned a person's clothes and the owner wanted them again, when she had not money enough to redeem them. Another woman had been beaten by her husband. Another was not allowed the liberty she wished for, and took this plan of obtaining her freedom, and causing her death at the same time. By much the larger proportion of these attempts originated in very trivial causes.

It was mentioned in the last Report, that a great number of persons had applied to be cured of the habit of opium-smoking ; this year many applicants have presented themselves for the same purpose, and some have been permanently cured, but the majority have not had resolution enough to follow out the plan recommended. The first thing that ought to be done is to get the use of the pipe discontinued, supplying its place at first by opium and camphor in pills, giving at the same time astringents, as pomegranate-skin powder, to check the diarrhœa that always follows the abandonment of the pipe. Tonics are also administered, such as infusion of quassia with bitter tincture of any kind, and any of the essential oils, or with camphor mixture. Other stimulants are also given when required ; generous diet is recommended to the patient, and after continuing the opium pills for a few days, they are gradually reduced in quantity, till they are left off altogether, and the tonic is then given alone, till the cure is complete.

The Chinese suffer much from large abscesses in the hands and other parts of the body. They frequently form in the theca or the tendons, and many patients present themselves, having the tendons and the bones of the fingers destroyed. Many cases of enormous ulcers apply for relief ; two of these are still under treatment. In one, an ulcer extended from the middle

of the thigh to the ankle ; in another from the hip to the knee. Last spring two cases came to the Hospital within a few days of each other ; in both there was sloughing on the back of the hand, and purulent deposition in the forearm. The account the men gave of their state was, that the inflammation had spread from two small points on the hand, which were now the centre of the sloughs. These spots had the appearance of having been occasioned by a bite, as if of a snake, but the men did not know that anything of this kind had taken place. In both cases erysipelas spread up the arm with great swelling and excessive pain ; large incisions were made on the back of the hand to allow free exit to the matter ; eventually large sloughs separated from the hand and arm, and after much suffering, the men slowly recovered ; in one of the cases, the motion of the hand was materially injured.

An old man aged 65 years was visited, who had suffered from a large carbuncle between his shoulders for a fortnight ; a very large and deep slough had formed, which was partly separated from the flesh below, and the lower cervical and upper dorsal vertebræ were exposed ; the patient was evidently sinking, and in fact died shortly afterwards. In such cases, the practice of the native physicians, when attending any person, is this : if they think the patient is likely to die, they will cease to attend, or if they think the case desperate when first called in, and that the termination will probably be a fatal one, refuse at once to prescribe or take any charge of the case, lest they should be considered as responsible for the result, and thus get a bad reputation among their friends.

In the last Report, mention was made of a patient who had purposely placed lime between his eyelids, for the purpose of destroying vision. Another case of a similar kind was lately seen ; the man had effectually destroyed the power of sight, but denied that he had put lime into his eyes ; some of the lime however was found under the lids, though the greater part of it had been removed after the mischief had been done. The man, a common beggar, at once began his complaint of extreme poverty, and begged for money ; no doubt he had found common means of exciting compassion to fail, and so wished to try what he could effect by changing his profession into that of a blind beggar. He was very eloquent in his bitter complaints of the agony he suffered from the state of his eyes, and of the great loss he had experienced by becoming blind ; but this appeared to be rather with the view of obtaining some money, than getting effectual relief for his eyes. Finding that he was accused of purposely destroying his sight, he only came twice to the Hospital, and not getting any money, probably thought he was wasting his time and did not return.

A man with a tumor of the face came to the hospital, requesting that it might be removed : he was an opium smoker, and used four or five drachms of the drug daily. Chloroform was given to him, but after he had inhaled a considerable quantity without any effect being produced, it was deemed undesirable to continue the inhalation. Indeed the chloroform appeared to be quite powerless on him. The operation was then performed ; there was very little hæmorrhage, sutures were applied, and the wound healed by the first intention. Whether the inertness of the chloroform in this case was to be attributed to the habit of smoking opium or not, can not at present be decided ; but it is an interesting subject for future inquiry, as to whether this habit renders the patient more or less susceptible to the anæsthetic power of chloroform.

Vaccination has been carried on to some extent, but the people appear on the whole to prefer their own plan of inoculation, which is practised on almost every child.

The Dispensary in the city has been carried on during the whole year ; many persons have attended there, who could not have attended at the hospital, and as the plan has so far been successful, it will be continued.

During the winter of 1849-50, the poor suffered severely from want of food, work being scarce and rice dear; the consequence was that in many districts, large numbers of families were wholly destitute, and had no means of subsistence, and numerous half-starved people thronged the streets of the city and suburbs. Under these circumstances, the rich inhabitants subscribed liberally for the distribution of rice, and kitchens were established in the city, the suburbs, and the surrounding villages, where rice was cooked, and sold to all applicants at half the usual price. Tickets were also distributed to the most necessitous, by which they procured the rice without payment. Great relief was afforded by this plan; and, still further to help the poor, the foreigners resident here subscribed about 400 dollars, which was expended in the purchase of tickets. These were distributed in different parts of the city and suburbs, by various missionaries and others, at the rate of 2,000 or more a day: of this number a large distribution took place at the hospital every morning, and during the pressure of the distress many poor starving creatures were materially assisted. When the spring had fully commenced, there was plenty of work in the fields, and though the price of rice was still high, the abundance of work enabled the poor to provide food for their families, and they gradually left the city, and returned to their homes; for, during the winter, those who were destitute had flocked from the villages and country-places into the city in large numbers. This distress was felt over a very large tract of country, in fact throughout all that part of the province south of the Yáng-tsz' kiang; and the villagers proceeded to the other large cities, as those in this neighborhood did to Shanghai, where similar means to those which were adopted here, were employed by the rich inhabitants to relieve them, and large sums of money were expended in this way. Another plan was to open a large establishment for the reception of children at the south side of the city; here children under ten years of age were received, fed, clothed, and taken care of; at one time 1,500 children were lodged at this establishment; they were kept till the end of the spring, and then sent to their several homes, when the whole arrangement was broken up.

This report may be concluded with an extract from the Lectures on Medical Missions, published by the Edinburgh Medical Missionary Society:—

“It is worthy of special remark, that while our Lord exerted his miraculous power only upon two occasions in feeding the hungry, he was constantly and everywhere putting forth his Divine energy in the healing of diseases. A lesson seems to be taught us in this fact, in accordance with the highest wisdom, and which has been thought to be a discovery of modern political economy; namely, that we should rarely and cautiously interfere with our charities in a way that may tend to further idleness and improvidence, but may freely expatiate in beneficent deeds upon objects to whom our charity must be an unmixed blessing. Our curing the blind and lame has no tendency to *multiply* such objects for the exercise of our charity; but to give food and clothing may, if not wisely managed, both encourage sloth and increase the spirit of beggary, multiplying the objects that need relief, and thus increasing the evil it is intended to remove.

“Nothing can be plainer than that we are doing men unquestionable good, in restoring them to health, strength, sight, hearing, the use of their limbs, and of their senses. We offer no bounty to idleness, no encouragement to beggary; we rob no man of his independence; our charity brings no degradation to the recipient of it; it fosters no vice, and represses no right or virtuous feeling. These are high recommendations, to say nothing of the spiritual blessings that follow in the train of the temporal benefits that missions are intended to confer.”

The expenditures for the year an account of the patients were \$391 35, and \$100 were remitted for purchase of medicines; the sub-

scriptions and donations from foreigners in Shanghai were \$878, and \$70 from Chinese. By the Treasurer's account, it appears that the building debt is now entirely paid off, and we hope that many years of beneficent usefulness are before its excellent conductor.

Similar success has attended the Hospital at Kam-li-fau at Canton, but having only lately referred to it, a short synopsis of its results during the year 1850 will suffice. The total number of patients who came for relief during the year is 25,497, according to the following table:—

	Jan.	Feb.	March	April	May	June	July	Aug.	Sept.	Oct.	Nov.	Dec.
Men	975	541	985	1,130	1,575	1,378	2,089	1,726	1,489	1,438	1,097	1,110
Women	619	241	656	743	924	1,150	1,109	982	1,029	1,153	662	596
Total	1,594	782	1,641	1,873	2,499	2,528	3,198	2,708	2,518	2,591	1,759	1,706

A large proportion of the cases were medical; the surgical were principally diseases of the eye, ear, and skin, with wounds, abscesses, &c. To these twenty-five thousand patients, the Gospel has been preached; services are held three times a week on reception days, as well as every Sabbath. Twenty thousand tracts have also been distributed to them. Out of the whole number (3,825) who have been present at the public services on Sabbath morning, 2,633 were men, and 1,192 were women, few of whom can be considered as regular hearers. During the year, two have been baptized on profession of their faith, and five more are probationary candidates. The congregations vary between 70 on the Sabbath, up to 200 and 250 in the week days, and the conduct of the hearers is orderly. Medical lectures in Chinese have been given three times a week in winter, and a work is preparing for the press by Dr. Hobson on Physiology, to be illustrated with plates. The total expenditures of this hospital for fourteen months were \$372 11, of which \$37 50 were contributed in Canton, and \$17 50 from Chinese patients. Donations to the general purposes of the hospital are received by Dr. Hobson, and we can hardly conclude this notice of this praiseworthy institution better than by recommending all friends of the Chinese to visit it both on the Sabbath and on the reception days.

ART. IV. *Journal of Occurrences: attack on Messrs. Manigault and Cunningham, and correspondence relating thereto; trial and death of Chui Apò; insurgents in Kwángsi; withdrawal of gentry from the examinations, and Sü's memorial on the subject; census of British subjects in Canton and Whampoa.*

AN attack was made on the 2d inst. on two American gentlemen on their return from a visit to the temple on the Pák Wan shàn, or White Cloud Mt., the high hill which lies between Canton and Whampoa, by a party of villains, who robbed them, after inflicting several wounds. The following correspondence between the American Chargé-d'affaires and H.E. Gov-gen. Sü, relating to this affair, will give further particulars of the casualty, and explain the views of the local authorities in relation to foreigners taking excursions in the vicinity of this city. The upshot of the discussion seems to be that the high provincial authorities are not at all disposed to put themselves to much trouble to protect us, and that in their excursions foreigners must help themselves whenever they are attacked.

(No. 1.)

Legation of the United States, Canton, 3d March, 1851.

SIR,—The Undersigned, Chargé-d'affaires, *ad interim*, of the United States of America to China, has the honor to address Your Excellency, and to state that R. B. Forbes, Esq., Vice-consul of the United States, has this day represented to him that Louis Manigault and Edward Cunningham, citizens of the United States, have this day deposed before him, that in taking an excursion to the White Cloud Mountain, on the north of the city yesterday, when near the Poh Kiú Temple, they were assailed by thirteen vagabonds, who inflicted severe wounds upon their persons, and robbed them of their watches and other valuable articles: that Mr. Manigault received two *severe* wounds, one on each side of his head, and a third upon his shoulder; and Mr. Cunningham was cut in his hand, severing one of the bones, and was speared in his leg; and both with the loss of much blood, fortunately reached their residence, and are yet alive, &c. The said Vice-consul therefore addressed the Undersigned, requesting him to take such action as the circumstances of the case required, &c.

The Undersigned, as behoves him, loses no time in addressing Your Excellency, with the request that prompt measures be taken to arrest and punish these murderous men, and to recover the plundered property (a list of which is subjoined), that peaceable citizens of the United States may be protected in their persons and property, and that hereafter the lives of his countrymen may be secured against the assaults of brutal men.

The Undersigned avails himself of this occasion to present the compliments of the season, and has the honor to remain, Sir,

Your Excellency's obedient Servant,

To H. E. Sü, Imperial Commissioner, &c.

PETER PARKER.

(No. 2.)

SÜ, Governor-general and Imperial High Commissioner, &c., has the honor to acknowledge the receipt of the Hon. Commissioner's public dispatch of the 3d inst., which I have perused and fully understand.

I have examined into the subject of Messrs. Manigault and Cunningham, citizens of the United States, having been wounded, and find that I, the minister, early received the report of the officers of the said place, stating they had ordered the arrest [of the offenders]. This is on record. I have also examined and find that it is contained in the treaty, that when foreigners make excursions, it is necessary to inform the local authorities that they may appoint men to protect them: the present affair has arisen from Messrs. Manigault and Cun-

ningham, at their option taking an excursion, without giving notice that they might be protected. Moreover, the neighborhood of the White Cloud Mountain is not ordinarily infested with vile vagabonds, but I hear that three or four days previously, some ladies belonging to your Hon. nation proceeded on an excursion to that place; hence it arose that the vile vagabonds conceived the idea [of committing violence upon them, but failed of their object], and the two men Manigault and Cunningham just at this time meeting them, gave the opportunity (for executing their purpose). The Hon. Commissioner must certainly be well aware that the people of the province of Canton are crafty and violent in their dispositions, and that those who delight in mischief are many; and hereafter it will be absolutely necessary to inculcate and enjoin upon the citizens of the United States that in order to secure that no injury arise, they positively can not go out on excursions privately. These troublesome vagabonds, as is right, shall be searched for, pursued, and arrested, and rigorously prosecuted to the utmost. As requisite I make this reply, and avail myself of the opportunity to present the compliments of the season.

The foregoing is addressed to Peter Parker, Chargé-d'affaires, *ad interim*, of the United States of America to China.

Hienfung, 1st year, 2d month, 5th day (7th March, 1851).

(No. 3.)

Legation of the United States, Canton, 15th March, 1851.

SIR,—The Undersigned, Chargé-d'affaires, *ad interim*, of the United States of America to China, has the honor to acknowledge the receipt of Your Excellency's communication of the 7th instant, in which it is stated "Your Excellency had found on examination that by treaty it is provided that when foreigners make excursions it is necessary to inform the local authorities that they may appoint men to protect them, and that the affair of Messrs. Manigault and Cunningham arose from their taking an excursion at their option without giving notice that they might be protected," &c.

The Undersigned begs to inform Your Excellency that he has examined the Treaty between the United States and China, and finds no such provision; but, by the 16th and 17th Articles, it is provided, that citizens of the United States shall be permitted to pass and repass in the neighborhood of their residences, and that they shall receive and enjoy for themselves, and everything appertaining to them, the special protection of the local authorities of government, who shall defend them from all insult or injury of any sort on the part of the Chinese. In June 1848, it was definitely settled with Your Excellency that "the limits allowed citizens of the United States at the five ports, for exercise and recreation, shall be the distance of one entire day for going and returning."

Apprehending that the people are not yet distinctly informed of the provisions of the Treaty, the Undersigned as behoves him, respectfully requests your Excellency will, at an early day, issue his proclamation at each of the five ports, and in all the villages of those ports within one day's excursion, that the people may know what the treaty provides, and rigorously enjoin upon the local authorities of every place, that they defend said citizens from insult and injury, that thus the long existing harmony and good understanding between our respective countries may be promoted.

Half a month has now elapsed since the assault upon Messrs. Manigault and Cunningham, but the Undersigned is not informed that the offenders have been arrested, or the plundered property recovered. From the proximity of the place where this assault was committed, to the provincial city, it can not be difficult to arrest the vagabonds, and the sooner the property is recovered the easier; and as one of the said citizens is about to leave China, it is desirable that the affair be wound up without delay, and his property restored to him.

The Undersigned avails himself of this opportunity to renew to Your Excellency, the assurance of his high consideration, and has the honor to remain,

Your Excellency's Obedient Servant,

To H. E. Sü, Imperial High Commissioner, &c.

PETER PARKER.

(No. 4.)

Sd, Governor-general, Imperial High Commissioner, &c , &c , &c., has the honor to acknowledge the receipt of the Honorable Commissioner's two dispatches of the 15th instant, all of which I fully understand. Moreover, I have received the two new volumes [of the United States' Exploring Expedition], which are truly, as stated in his dispatch, a token of the ever augmenting friendship and good correspondence [between the two governments].

As to Messrs. Manigault and Cunningham, who took an excursion, and were plundered in consequence of their not giving previous notice to the local authorities that they might appoint men to protect them, it is stated in the dispatch that the limits [allowed] citizens of the United States for exercise and recreation is the distance of one entire day for going and returning ; and apprehending that people are not distinctly informed of it, the request is made that proclamations be issued at the five ports, &c.

I have examined and find that at the Tsing-yuen (Canton) military station, soldiers have been appointed for the sole object of protecting foreigners, and it has been deliberated, that when any take an excursion, to appoint men to accompany them, and for several years that has been universally understood both far and near: what necessity is there then to issue proclamations?

As to the affair of Messrs. Manigault and Cunningham, truly the fault is with your countrymen who did not give previous notice.

Now it appears that the Pwányü magistrate has reported, that "of the persons who created the disturbance, he has arrested a man named Sié Atang, who testifies that on the 2d March an intimate acquaintance of his, named Ho Atiau, informed him in conversation, that a hired laborer in your honorable (nation's) factory, whose surname he did not know, but whose name is Achung, knowing that some persons belonging to your honorable nation, upon that day were to go on an excursion to the White Cloud Mountain, they (Achung and Ho Atiau) consulted together, and [Achung] directed [Ho Atiau] to call his companions to waylay and plunder them, agreeing to have a number of men for the purpose. The said criminal only knows Atiau and Achung," &c.

Now the magistrate is still issuing his injunctions to make search for and to arrest (the guilty), and I request the Honorable Commissioner will immediately examine and ascertain clearly respecting the hired laborer Achung, and deliver him over to me for the convenience of confronting and prosecuting the parties.

As requisite I make this reply, and avail myself of the occasion to present the compliments of the season

The foregoing communication is addressed to Peter Parker, Chargé-d'affaires, *ad interim*, of the United States of America to China.

Hienfung, 1st year, 2d moon, 21st day (23d March, 1851).

(No. 5.)

Legation of the United States, Canton, 28th March, 1851.

SIR,—The Undersigned, Chargé-d'affaires, *ad interim*, of the United States of America to China, has the honor to acknowledge the receipt of Your Excellency's communication of the 23d instant, in which Your Excellency states that at the Tsing-yuen military station, soldiers have been appointed for the sole object of protecting foreigners, and that it has been deliberated, that when any take excursions, to appoint men to accompany them. As to the affair of Messrs. Manigault and Cunningham, truly the fault is with themselves in not giving notice, and moreover, the Pwányü had reported that one of the offenders had been arrested, who deposed that a hired laborer in the (Swedish) Factory, named Achung, gave the information that citizens of the United States were that day to visit the White Cloud Mountain, and Your Excellency therefore requested he might be delivered over for the convenience of confronting and punishing the parties, &c.

The Undersigned has examined and finds that the deliberations to which Your Excellency refers, according to which foreigners in taking excursions must be followed by the police, do in no way concern citizens of the United States, and therefore Messrs. Cunningham and Manigault have committed no

error in not conforming to them. The treaty between the United States and China is the law by which the intercourse of the two nations is to be regulated. If the people, far and near, universally understand the treaty and purposely violate it, they will be the more inexcusable. It appears on examination that there is no such person in the said Factory as the hired laborer Achung.

The Undersigned avails himself of the occasion to renew to your Excellency the assurance of his high regards, and has the honor to remain,

Your very Obedient Servant,

To H. E. Sü, Imperial Commissioner, &c.

PETER PARKER.

The trial of Tsü Apü (Chui Apò), who was engaged in the affray at Wong-maukok, Feb. 25th, 1849 (Vol. XVIII, p. 666), and against whom a coroner's jury gave in a verdict of wilful murder with malice aforethought, took place at Hongkong the 10th inst. A reward of \$500 had been offered for him, and he was kidnapped in Chinese territories, and carried to Hongkong in a British vessel of war then lying at Canton. This procedure was in violation of the stipulations of the Treaty of the Bogue, and this objectionable feature in the case receives additional force from the character of the evidence given at the trial, and on the coroner's inquest, showing that the two officers who lost their lives commenced the assault at Wong-mau-kok. Part of the evidence taken on the trial is here quoted from the China Mail:—

(2) Lo'Asz', husbandman, resides at Wong-mau-kok, and recollects the 25th February, 1849. That evening, his daughter-in-law was cooking in the house when two officers went and embraced her—took hold of her breasts: she was only 15 or 16 years of age, and being frightened and ashamed, called out for help. He spoke to them, and requested them to leave the house; he was afraid they would take liberties with—but not violate—his daughter-in-law. He requested them to desist; but they would not, and the other people making gunpowder were vexed that they should meddle with the girl, and came to drive them away. He asked them to go away, and one of them struck him on the head; he was knocked down with a stick, and the blood covered his clothes—it was a light colored walking-stick, with a silver or zinc knob. His daughter-in-law and wife called out for assistance; the people who came were all armed; he would know them if he saw them, but they are afraid to come here. The prisoner at the bar is Chui Apo—he came with the others; when they came, they fought with the officers. The foreigners struck Chui-Apo first, and he went out, and called them to come out, but they refused; he then went and armed himself. The fight had commenced before he was struck—the officers were striking right and left, and he received a random blow which knocked him down. Two of the Chinese were wounded in the house; the officers were not. The foreigners left the house first—they were fighting as they went—the Chinese pursuing, how far he does not know, for he was lying on the ground from the effects of the blow. The one foreigner was short, the other was tall; he never saw them afterwards; the body (of Da Costa) was not shown to him at the inquest; had never seen the officers before. *By Mr Gaskell.*—Chui Apo lives next door hut one, but there is no communication betwixt the houses. It was dark, so that he could not see whether Chui Apo came armed at first. Chui Apo was in a passion at being struck. It was after the foreigners were wounded outside, that his daughter-in-law ran away. His wife and daughter-in-law called out, "Save my life—save my life." Chui Apo is a relation, having married witness's brother's widow. The foreigners had previously been making a disturbance in Chui Apo's house, but witness did not see it—he was absent. Did not see the officers wounded. Lo Akow is witness's son, but took no part in the fray; had they been concerned in it, they would have run away like the rest. Chui A-sani, A-hing, Lin Ping, and A-man took part in the fight—they gave no reason for fighting with the officers.

The rest of the evidence corroborates the main features of this man's. The jury brought in a verdict of manslaughter, and Judge Hulme sentenced the criminal to transportation for life. Throughout the trial, Chui Apò refused to acknowledge the jurisdiction of the Court, and his counsel entered his protest against being tried at that place. On the 29th, he hung himself in prison with a cord given to him, at his request to hold up his shackles; he had previously hinted that he had great repugnance to be transported for life, and might make away with himself. After his sentence he made a statement of the whole affair, which inculpated the two officers as the other witnesses had done.

The insurgents in Kwángsi are evidently gaining serious advantages over the imperialists, and the reports of battles fought, towns taken, villagers slaughtered, and armies routed, come so frequently to the provincial city, that one's curiosity is greatly excited to learn something more definite. In China, rumor not only so greatly exaggerates as to make it difficult to distinguish between the truth and its appendages, but so often manufactures the whole story itself, that those at a distance are totally unable to get at the facts. The imperial commissioner Li, and his coadjutor Chau Tien-tsiuh, have been obliged to retire from the country south of the West River, leaving the departments of Sinchau, Yuhlin, and Nánning in possession of the enemy; the contiguous departments of Káuchau and Lienchau in Kwángtung have also been attacked. Another report mentions that the district towns of Ho and Káikien, lying conterminous in the two provinces east of Pingloh fú, have been ravaged, and thirteen officers of government have lost their lives. Demonstrations are making by the insurgents to proceed up the Cassia River to Kweilin, and if the provincial capital falls into their hands, their position to control and collect the resources of the whole province will present a formidable obstacle to the imperialists. H. E. Gov.-gen. Sü has been ordered by his master to proceed to the scene of action, and the fúyuen Yeh is soon to return to Canton from Tsingyuen, where the "theives" are reported to be exterminated—most of them having probably dispersed to join their luckier comrades in Kwángsi.

A remonstrance addressed to H. E. Gov. Sü was privily thrown into his sedan on the 6th inst., when he and other high officers went to the temple of Confucius to worship the sage. The purport of this paper, and of one thrown at the same time into the chair of the provincial treasurer, was to inform their excellencies that the literati of the city intended to be absent from the examinations for siútsái; we have also heard it stated that it charged the present distresses which afflicted the province upon the governor-general, and intimated that if he would exert himself a little more, the robbers and insurgents which now swarmed throughout the western departments, might be put down. Perhaps other topics were touched upon also, but as we know of no one who has seen the document, we can only judge of its character from the commotion it excited. His Excellency was greatly irritated, and called upon the heads of the three colleges in Canton to find out the writers, whom he supposed were among the literati. These persons are considered as among the leading members of the profession of letters in the city, and are partly held responsible for the conduct of pupils under them, while they are also supposed to be acquainted with all important events transpiring in their circle.

An old siútsái graduate named Chin Tân, with two others, all residents of Canton, were arrested on suspicion of having concocted the paper, and upwards of eighty names of prominent literary personages were reported to the governor as having been cognizant of its existence. The governor was rather surprised at the formidable array of names thus brought to his notice, and he thought the best plan would be to prohibit the graduates in the city from entering the lists to compete for the degree of siútsái. A memorial to the Throne, stating the course of conduct he intended to pursue in relation to the conduct of the gentry, has been circulated. It is worthy a perusal as showing the importance attached to the literary examinations, and the remarkable position in Chinese society held by the literary aristocracy, in preserving their own privileges, and standing between the rulers and the lowest classes of uneducated laborers. We hear that a notice, offering a reward of a thousand dollars was offered for the writers of the anonymous paper; and further, that a deputation has gone from Tungkwán to Peking to represent their case to the throne.

Sü, gov.-gen., &c., with Yeh, lt.-gov., &c., kneeling, memorialize the Throne respecting the intractable character of the gentry of the districts of Nánhai and Tungkwán in Kwángtung, and request the imperial orders to prohibit them

from participating in the examinations, that thus we may render the laws respected, and correct their manners; upon which they humbly request the sacred glance. We find that the disposition of the people and gentry of all Kwángtung is unstable, but those of Nánhai and Tungkwán excel. There are indeed, not a few who respect themselves in their conduct, and who always act correctly, but the number of those who delight in litigation, and intimidate the weak, and run after any gain, are very numerous. Those who protect brothels and screen robbers, despising the laws and smuggling, are not only the perverse and depraved graduates who uphold each other in such customs, knowing no shame, but even those who have held official dignities, and now reside at home, do not hesitate to act in the same manner. If the local authorities do not follow their dictation, they straightway stick up their placards to disturb and alarm the people. At present there are certain who have taken the designations of the Four Titans, the Five Tiger Generals, and the Twenty-eight Constellations, who have joined themselves to these worthless gentry, and thereby become notorious in crime.

One event has happened worthy of notice. Some unknown person, on the 4th of the 2d month, privily put a paper into the chair of your minister Sù, stating "that Cháng Peh-kwei, the acting prefect of Kwángchau, did not regard the grievances of the people, nor care for the troubles of the gentry, but doggedly acted as he pleased, still retaining possession of his office, and trying to occupy his official post in overseeing the examination of the department; wherefore the scholars of the prefecture untedly announced that they would wait until Yih Táng, the right incumbent, returned to his place, and then come together to the concourse: and that while Cháng retained his office a single day, they would not come to the examination."

I have ascertained that Cháng, the prefect of Lienchau, now acting in Kwángchau, is a pure-handed, intelligent and upright officer, honest and diligent, and more to be relied on than any other prefect in Kwángtung; he has been in charge here six months, and his fellow-officers, the gentry, and the common people, will all corroborate this character. Whence then this unexpected issue? I find, on inquiry, that in the summer of last year, a public subscription was taken up in Fuhshin for the public granary in Soy St., in which there was an overplus. The managers, not making a fair division, the whole was brought before the prefect, with the request that the annual balance of 140 taels left from the granary might be given to the Western Lake college in Canton. The then incumbent Yih Táng, regarding it as a public benefaction to a public institution, and praiseworthy in its design, accordingly gave his consent, that the sum should be given as they desired. This is plainly entered in the official records.

After Yih Táng had vacated his office, the men connected with this public granary in Fuhshin declared that they had various objects for which this money was wanted, and brought together several hundreds of poor people, to carry their end by clamor and menace. When the the acting prefect Cháng Peh-kwei had learned the circumstances, and had examined the records, he reconsidered the case, and decided according to equity—that as the money had been paid the college in 1850, it could not be refunded, but that from 1851, it should as formerly be appropriated to the public store for its use. But those greedy fellows, seeing they could not have it as they desired, took occasion from this decision to malign the prefect, and became very angry, going so far as to involve all the literati of the entire province in a public declaration, in which they assumed to themselves the authority of government.

There can be no doubt that it was on this account that some one belonging to the Western Lake college wrote the anonymous accusation abovementioned. Your Majesty's servants at first considered that we ought, as legally required, to destroy this paper; but as it spoke of withdrawing from the examination, the results might be serious, and we were obliged to make inquiry, for when the water falls the stones appear. We therefore jointly intimated to the said gentry that we should only hold the principal promoters of this affair guilty, and let them go free of any inquiry, provided they gave in their names and those who abetted them; yet if friends screened each other in their contumacy and would not divulge, they should all be held alike criminal.

We have also learned that one Li Tsz'-wá, a siútsái in the district of Tungkwán, in the winter of last year, was a defaulter in paying his taxes, and the acting magistrate Kiú Tsái-ying had him arrested and detained in his office; but he (the graduate) fearing the consequences of his crime, cut his throat, and his family immediately carried him home, where he died in a few days. That magistrate issued his proclamation in February of this year to open the examination, and the gentry at the same time put forth a printed paper that they should withdraw from it, and circulated it in the district town, the villages, and market-places, having no kind of fear or regard to the authorities.

It is well known here that the people of Tungkwán district are more turbulent and impracticable than in any other in the prefecture. The magistrate Kiú not having the capacity for such a difficult post, was recalled from it, and another with more firmness and energy dispatched to the station; whereupon the gentry and people certainly believed that it was because they had withdrawn from the examination, that Kiú had been removed, and they began to hope that the artful plans exhibited in the district of Tungkwán would spread throughout the prefecture of Kwángchau, so that the official action of the local officers would depend entirely upon the willingness or opposition of the gentry and people, and the latter would really be guided by the influence of the former. The matter is truly one of great importance; for if we do not sternly repress these outbreaks and risings, how shall we correct the insubordination and spirit of the people, and carry out the laws of the land?

We have respectfully examined a rescript of H. M. Yungching issued in 1734, in which it says, "Whenever the graduates and scholars in a province, on account of any altercation with the local authorities, combine to withdraw from the examination, if the literary chancellor exhort them to desist, or the military of the town forcibly separate the parties, the matter can doubtless afterwards be arranged. This custom [of interrupting the concourse] is extremely flagitious; for scholars stand at the head of the people; they study to understand propriety, and therefore ought still more to regard the laws and obey the regulations of their rulers, that so they may reform perverse meddlings and correct proud and fractious proceedings. Moreover, the literary examinations are established by government with a desire to treat scholars kindly, so that they may have a way to reach the highest posts; and you scholars and graduates do not fully appreciate and receive the kindness of government in giving you rules, whereby a series of examination in books will enable you gradually to rise in life. You ought joyfully to exert yourselves [to succeed]; but if, on the contrary you avail of your private discontents as an excuse for withdrawing from the arena and thwarting the magistrates, can even the worthless miscreants in the market-places be held so flagitious as you? Whenever the governors or the literary-chancellors are incompetent, and slur over their duties, heedlessly dispatching the cases which are brought before them, and are not at all strict in their rule, it has an effect on the public morals; and if the literati become presumptuous, daily waxing worse, and lowering themselves from their proper respect, the consequences will not be trifling.

"Let all the graduates and scholars in the provinces, whenever the local authorities are oppressive or act illegally, disgracing the gentry, or otherwise doing wrong, first go to the offices of their superiors, and making known their grievances, wait till the case be adjudicated. Hereafter, whoever does not thus enter their complaints, but join themselves together to withdraw from the examinations, all such persons shall thenceforth be prohibited from the competition; and if an entire district or a whole college unitedly withdraw from the examination, they shall likewise all be prohibited from competing. The men of talents in the empire are very numerous; what need is there to employ such seditious, changeable, and unruly persons? They willingly act cruelly to themselves, and by such conduct cast themselves out of the pile of scholars, rendering it hard even to pity them. This is the settled law, and notes the manner in which the literati are to be governed. Let the proper Board deliberate on this, and have it generally promulgated. Respect this."

His Majesty's instructions are lucid, and most admirably adapted to reform the usages of the people. The members of the Western Lake College in Nán-hai district have privily handed in an anonymous placard, intimating that because they could not get what they wished, they should withdraw from the arena; and the gentry in the whole district of Tungkwán have issued placards to the same purport because a defaulter did not pay his taxes; such turbulent conduct on their part is highly flagrant, and renders it impossible to treat them leniently.

As behoves us, while requesting Your Majesty's decision, we shall prohibit the scholars in the Western Lake College in Nán-hai from entering the examination, and likewise all the gentry in the district of Tungkwán; and shall further diligently search out the author [of the placard] and his advisers, punishing the principal and accomplices as the law requires. We shall also carefully observe the indications of the times, to see whether these graduates and scholars are submissive to the law, and repent of their perverseness and reform, so that we may again examine to petition that Your Majesty's favor be extended, and the door of promotion reopened for them that they may walk in a new path. In this manner shall we be able to separate the wheat from the chaff, exhorting, cautioning, and rewarding according to the exigencies of the case, and ultimately separating the good from the bad, so that all will be restored to former harmony. Your Majesty's servants, in order that the usages of this region may be rightly reformed, have had much correspondence on the subject, and as our views harmonize, we jointly send up this humble memorial, intreating the sacred glance upon it, and that instructions may be issued accordingly.

The details of a census taken in the port of Canton have been kindly furnished us by H. B. M.'s Consul, Dr. Bowring.

Synopsis of a return of all natural born British subjects of the United Kingdom residing at or being in Canton on the 31st March, 1851.

	From 1 to 10	From 10 to 20	From 20 to 30	From 30 to 40	From 40 to 50	Above. 50.
Males,	7	2	31	29	5	1
Females,	4	2	3	3		

Habitual Residents, 81, Visitors 6.—Total, 87.

Professions.

5 Consular Officers.	1 Bank Accountant.
1 Clergyman of the Episcopal Church	1 Banker's Assistant.
1 Missionary (Scotch Church).	2 Auctioneers.
1 Medical Missionary.	18 Mercantile Assistants.
2 Medical Practitioners.	14 Tea Inspectors.
22 Merchants.	

Synopsis of a return of British Indian subjects residing at or being in Canton on the 31st March, 1851.

	From 1 to 10	From 10 to 20	From 20 to 30	From 30 to 40	From 40 to 50	From 50 to 60	Total.
Males,	1	13	55	56	20	4	149
Females,				1			1

Professions.—59 Merchants, 50 Mercantile Assistants, 39 Servants.

Synopsis of a return of all natural born British subjects of the United Kingdom at the anchorage of Whampoa on the 31st March, 1851.

	Below the age of					Total.
	20	30	40	50	60	
Males,	14	49	25	7	1	96
Females,	1	1	1			3

Residents,10On board ships,..... 89

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